

THE  
APOPHTHEGMS  
OF THE  
A N C I E N T S :

BEING AN  
HISTORICAL COLLECTION  
OF THE

Most celebrated, elegant, pithy and prudential  
SAYINGS of all the illustrious Personages of  
Antiquity.

Expressing their philosophical, civil, and military  
Notions ; representing their Humour, Genius, Wit,  
and Manners ; and exhibiting a choice Variety of  
curious and improving ANECDOTES of their  
LIVES.

Selected from the Greek and Latin Collections of  
DES. ERASMUS,  
And illustrated with his Remarks and Explanations.

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IN TWO VOLUMES.

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VOL. I.

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L O N D O N :  
Printed for A. MILLAR in the Strand.  
MDCCLIII.



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T H E

P R E F A C E.

**T**HOUGH the genius of the British nation is more distinguished for solidity of judgment, cool reflection, and deliberate reasonings, than for laconisms, flashes of wit, or flights of fancy, yet they challenge the reputation of having as high a relish, and as elegant a taste, for whatever is genuine of this kind, as any other nation. I cannot help thinking, if this humour, which has, of late, been much neglected, prevailed among us, that other nations would have appeared our superior in it, so much as they fall short of us in all other faculties, or writings, of wit and ingenuity: but I confess, that I am not a little surprised, after our repeated enquiries into the wisdom and opinions of the ancients, our several improvements upon their systems, our researches into their mythological doctrines, and endless imitations of their writings, how a

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collection of their Apophthegms, so necessary to support the deference we pay to their authority, and so calculated to gratify the curiosity, and improve the taste, of mankind, should not, before now, have appeared in an English dress. I allow, that distance of time, difference of manners and sentiments, may so vary the taste of men, as that what passes for wit in one age and country, may appear simple in another, or even, at a different time, in the same country: yet whatever regards the unalterable constitution of men, or things, will be always regarded, in the same light, in all ages and civilized countries. To such Apophthegms, I suppose, Fabius alludes, when he says, ‘ That were they not  
 ‘ evident and incontestible truths, they  
 ‘ had not been eternal.’

How far this taste prevailed among the ancients, what regard and veneration they paid to the wise sayings of their princes, philosophers, and other great men, appears abundantly from their writings. Juvenal says, ‘ that *γνώδι σεαυτὸν* is a precept  
 ‘ which dropt down from heaven.’ This saying of Chilo, together with two more of that great philosopher’s precepts, were, with much ceremony, consecrated to Apollo, and set up in his temple at Delphos. The Greeks engraved the more celebrated Apophthegms of their wise  
 men



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men upon the doors, pillars, and altars of their temples, as worthy of the Gods themselves. Plutarch tells us, that Lycurgus enjoined the Lacedemonians, to teach their children a graceful way of speaking, enlivened with a touch of inoffensive raillery, so brief, sententious, and expressive, that the children, by a habit of long silence and meditation, soon acquired such a presence of mind, a quickness and vivacity of thought, as oftentimes to drop Apophthegms that astonished the hearers. We are also told, that this great legislator instituted a kind of exercise, that he called *λίσχαι*, (confabulations) to which all the old men, upon their being discharged from the more weighty business of the state, resorted, and past the time in witty sayings, liberal jests, and other laconics, tending either to discountenance vice, or encourage virtue.

In what esteem may we reasonably apprehend the sayings of that admirable philosopher Socrates to have been kept, and collected by his scholars and followers, considering he never wrote any? 'Tis agreed on, that Pythagoras published nothing of his own: yet still, we find, that his disciples took care to transmit his precepts to posterity. The solutions of several questions, put to Thales the Milesian, were accounted as so many ænigmas

among the old Greeks; and the maxims of Antisthenes were thought of such universal use, that none was unacquainted with them.

How much the Romans were attached this way, appears not only from the reverence they paid to the sayings of Cato the Elder, and several others among them, but we find, that some of their politest and most judicious writers, such as Julius Cæsar, Macrobius, and Stobæus, wrote each of them a collection of Apophthegms. Plutarch wrote a separate treatise, containing the Apophthegms of the ancient Grecians, for the use of Trajan the emperor, and Tiro collected the sayings of his master Cicero.

Though several other instances might be given of the esteem in which the ancients held the sayings of their great men, the taste they had for laconics, and the pains and emulation they shewed to promote the habit of them, let it suffice, that the humour of retailing these sentences was so predominant among them, that their Mimi, though a looser sort of poetry, abounded with them, as we find by the writings of Publius Syrus, which contain a world of precepts and observations necessary to be known for a man's conduct in the whole course of his life. Euripides, the scholar of Socrates, retains much

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much of his master's strain; his tragedies are every-where crouded with beautiful sayings, and moral sentences, perhaps beyond what the strict laws of the drama will bear.

But to come down to our modern times. The Mahometans, even to this day, preserve a great veneration for the wise sayings of Nauschirvan, an ancient king of Persia, for those of the great Almanzor, and Locman; as also for the moral maxims of Abubeker, Ali, Osman, &c. A judicious collection of which, was, about half a century ago, published, by a professor of the oriental languages, at Paris. The Chinese make the sayings of the celebrated Confucius their chief standard in all matters of law and equity. The Spaniards have collected the Apophthegms of the famous duke of Ossuna, Antonio Perez, and several others. The Italians have published what they call their Motti, Arguti, and many other volumes of the like nature. But no nation have carried on this humour so far as our neighbours the French, witness the Perroniana, the Thuana, the Scaligeriana, &c. &c. containing the observations and sayings of the several great men whose names they bear; partly comprehending philological observations, relating to the Grecian and Roman antiquities, partly censures of the ancient and



modern authors, and matters of criticism, and partly things that are purely facetious and jocular.

As nothing of this nature, that I have seen, has hitherto appeared in our language, for I scorn to take notice of these execrable things, our books of common jests, except a small posthumous miscellany of lord Bacon, called a collection of Apophthegms new and old, it may be expected, that I should say something with regard to the tendency and utility of this sort of writing. I believe there is no authority whatever, an English reader will be more ready to acquiesce in, upon this head, than the opinion of the great Bacon, in whose time the taste of our nation seemed to run much into this humour. In his preface to his collection he begins thus ; ‘ Julius Cæsar wrote a collection of Apophthegms, so did Macrobius. I need say no more for the worth of a writing of this nature.’ A little farther his lordship proceeds as follows ; ‘ Apophthegms are of excellent use ; they are the mucrones verborum, pointed speeches. The words of the wise are as goads, saith Solomon. Cicero prettily calls them, salinas, salt-pits, whence you may extract salt, and sprinkle it where you will. They serve to be interlaced in continued speech ; they serve to be recited on occasion of themselves ;



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‘ selves ; they serve, if you take out the  
‘ kernel of them, to become your own.’

A pleasant, seasonable word, saith a celebrated writer, is oftentimes the making of a man’s fortune, if it is cleverly and discretely spoke, with a punctual regard to the humour and condition of the person, and adapted to the several circumstances of time, matter, and occasion. Apophthegms are evidently conducive to all the ends of proverbs, precepts, and adages. As for moral maxims, their chief end is to direct a man in his commerce with the world ; but few, or none, of them shew him what he is, with all his frailties and weaknesses about him, under the influence of superstition, ignorance, vanity, and interest. Precepts work upon few, because few think that they stand in need of a director : but precept joined to example seldom fails to influence us. Erasmus says, ‘ That Apophthegms are,  
‘ in history, the same as the pearls in the  
‘ sand, or the gold in the mine ;’ and Plutarch affirms, ‘ That they are the most  
‘ infallible mirror to represent a man truly what he is ;’ agreeable to the reply of Syramnes, the Persian general, who, being asked the reason, why his actions did not correspond with his sayings ? answered, ‘ My sayings are in my own power and disposal, but my actions are under  
‘ der

der the influence and direction of fortune, and my prince.' And it is equally true, that their Apophthegms prove the surest mediums to view the genius and disposition of any nation, as that they are the best expedients for discovering the true habit, and genuine constitution of the mind, in one individual person. A collection of their Apophthegms must be conducive to the study and knowledge of the philosophy and history of the ancients, as it must comprehend the quintessence of what the several philosophers and historians have wrote such a multitude of volumes in treating of. The sentiments of so many men, eminent in their several faculties and professions, cannot miss of affording the most useful implements, not only of speaking, but of acting well, as they yield precedents and examples for all the various cases and conditions in life; as they aid and assist us in the regular and just arrangement of our thoughts, by presenting the brightest sages of antiquity to our view, for the noblest patterns for our imitation, in setting their judgment and discretion before us, in a fair and advantageous light; and as they enable us to associate in the conversation of the most polite. There is another use that may be made of them; and that is, to inspire young persons, by a proper application of the

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the maxims, examples, and remarkable events, contained in them to a love of virtue, and an abhorrence of vice. Youth will attend with pleasure to such instruction, which, being conveyed under the pleasing mask of stories, shall make a deeper impresson on their minds, as it seems to be laid before them without any design.

Having premised so much, in general, concerning writings of this nature, I shall now beg leave to offer a few things, with regard to the original whence we have the following collection. Our great author's universal knowledge in the writings of antiquity, his diligence, and abilities to excell in whatever he wrote, his grave, judicious, and candid remarks, influenced neither by fear or flattery, joined to his fair, ingenious and learned explanations, leave us no room to doubt, but we have copied from the best collection of the Apophthegms of the Ancients.

As to his order, or method of digesting them, he tells us that he has chiefly followed Plutarch: but we find, that he has not copied him much in that particular; for Plutarch, having collected only from the Greek, ranges every nation in the order they succeeded one another in figure and eminence, and the several personages of every nation, in the succession of time they



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# P R E F A C E.

they lived. Other authors have digested them variously, some in the order of the alphabet, and others made the same arrangement of the several topicks treated of: whereas Erasmus has pursued neither of these methods. He seems to place them according to the pre-eminence he himself gives them: hence we see that he begins with the Lacedemodians, and proceeds, as in this collection, varying the entertainment as he thinks proper, after assuming the character of the master of a feast, to be the more at liberty, after his ingenious manner, to diversify the subjects of entertainment.

Every nation having a peculiar idiom of their own, and almost every person a propriety of expression proper to their character, more adapted to the universal genius of the Greek or Latin, than to any of the modern languages, it would, perhaps, require as much pains to justify our translation, as it did to make it. Therefore I shall not charge this preface with any remarks of that nature: let it suffice, that I have, as much as in my power, endeavoured to convey the various phraseologies to the usage of the English language, with a strict regard not to deviate from, or corrupt, the original propriety, nor venture to strain any thing beyond the equity of a fair and innocent meaning,



ing, tho' in the remarks and explanations, I have, as well as in the Apophthegms, selected only such, or such divisions of them, as I thought needful to illustrate the beauties, or ambiguity, of the Apophthegm, or such as most immediately tended to inculcate the principles of virtue. I have made such inconsiderable additions, and have varied as little from the order of my author, except in ranging most of the scattered Apophthegms I met with in the miscellanies, under their proper heads, that I don't think it material to say ought upon these subjects, as I have inserted nothing without consulting the best authorities. I have been careful to avoid repetitions of the same Apophthegms, ascribed to different persons, and have rejected such as had any great similitude with others, formerly met with. I presume that I have made such a choice, as to include whatever seems very remarkable, or worthy our attention in the Apophthegms of the Antients; and our author was too much of the philosopher, to have any thing that is prophane, loose, or scurrilous, or so much as bordering that way.

ing the remarks and explanations I have, as well as in the Appendixes, selected only such of them as I thought most useful to illustrate the history or antiquity of the Apostles; and I have, in most instances, added to the original text, such additions as I have collected from the same sources, and which I have thought proper to insert in the margin, in order to give a more complete view of the subject, and to show the origin of the various opinions which have been entertained upon it. I have also, in some instances, inserted in the margin, such remarks as I have collected from the same sources, and which I have thought proper to insert in the margin, in order to give a more complete view of the subject, and to show the origin of the various opinions which have been entertained upon it.

**THE**  
**APOPTHEGMS**  
**OF THE**  
**ANCIENTS.**

**BOOK I.**

The **LACEDEMONIANS** digested in order  
of the **GREEK** Alphabet.

**AGASICLES.**

I. **A** CERTAIN person having told Agasicles, King of Lacedemon, that he wonder'd, as he was a prince so fond of learning, he did not associate with the disciples of Philophanes the philosopher, he prince-like replied, "I incline to be the disciple  
" of my parents."

Intimating, that it is of no less importance to us who our preceptors were, than who our parents: for, as children generally imbibe the dispositions of their parents, in like manner are the vices and sinister examples of corrupt teachers impressed on those they educate. The institution



of a noble life is to be obtained, by means of such as have, by their own actions, rendered themselves patterns of virtue; and not from those, who, by a gingle of words artificially disposed, do, as it were, trifle and play with virtue. It is as pernicious in reality, and as dishonourable for a prince, to owe his education to ignoble or unworthy preceptors, as it is, to owe his being to parents of the same stamp: nor ought a prince to be instructed in any other art or discipline, besides those which tend to the right administration of government.

• 2. Being ask'd, by what means a prince might rule safely, without the security of a guard for his person? he answered, "Let him govern his subjects, as a parent does his children."

No body ever couc'd more in a smaller compass of words. Masters are dreaded by their servants, because the disobedient, whom a sense of shame or duty does not restrain, they punish. Children, in regard a parent consults their welfare rather more passionately than his own, love him, insomuch that a reverence accompanies his authority. He is so far from apprehending, that there is any need of a guard against them, that he is perswaded there is no guard, he can have, more faithful than a band of themselves. Thus a king, by generous and benevolent actions, might so engage the affections of his subjects, as to have no manner of occasion for that rude, mercenary mob about him, for his security: he would have no trustier guard than his own subjects, over whom he exercised the affections of a parent. But such princes, as are guided by the following maxim, 'Let them hate, providing they dread,' suspect none more than those they are under a necessity

Book I. of the LACEDEMONIANS. 3

cessity to confide most in: besides, they must fear many, of whom many are afraid.

AGESILAUS.

3. Agesilaus, that great King of the Lacedemonians, being, at a drinking match, chosen by lot master of the feast, whose business it was to prescribe each of his guests his share of the wine, was ask'd by the waiter, how much wine he was to lay down for every man's quota? he made answer, "If there is a large quantity of wine provided, " give every man as much as he asks: if otherwise, divide it equally among them."

By this dexterous provision it was so ordered, that, in case there was abundance of wine provided, there should be no scarcity among those who inclin'd to drink more largely; and, on the other hand, that such as inclin'd sobriety, should be under no compulsion to drink more than they lik'd. Again, in case of a scarcity of wine, he excluded, by this equality, all grounds of complaint or dissatisfaction. For, by distributing an equal share to each person, they that were but moderate drinkers would have had abundance, and such as would have drank more largely, since they had enough to suffice nature, could not complain for not having a sufficiency to glut lust, in regard that the distribution was equal: wherefore they contented themselves, with a temperate refreshment, who otherwise would have pleased a vitiated appetite.

4. Upon hearing one run out, very much, in praise of an Orator, for having a wonderful talent, by the force of eloquence, of exaggerating, and magnifying matters of the least consideration, he

says, "I never think that man a good shoemaker, who makes a large shoe for a small foot."

In discoursing, the truth is always the most eligible; and he harangues best, whose oration agrees most with the nature of things, whence the quality of it is expected.

5. As some friend of his pressed him vehemently for a favour, that was not very consistent with his honour to grant; and often urged, in behalf of his suit, that the king had promised it, and that it was unaccountable to deny what was promised. Agefilaus says, "'Tis very true; if what you ask be just, I have promis'd it; if not, I said, not promised it." Thus he eluded the improbity of the petitioner, who still insisted that princes ought inviolably to perform whatever they so much as gave the royal nod to. "Not any more, says Agefilaus, than they, who come to kings, ought to ask, and to speak whatever is just; regarding both the opportunity, and what was worthy of, and convenient for kings to grant."

Some princes are, as it were, so beset, that, by their being overtaken in liquor, or otherwise by their variety of cares, they are not at leisure to consider the nature of the thing asked for: some petitioners there are, who watch that opportunity to make their unjust suits: for which reason, kings may very fairly deny what is promised, when the petitioners forget their duty in asking it.

6. Agefilaus, being but a boy, in the solemn games in which the youth were exercised, was, by the person who presided, appointed in none of the most honourable stations: but, notwithstanding he was at the same time the presumptive heir



Book I. of the LACEDEMONIANS.

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to the crown, yet he readily accepted of it, saying, " 'Tis exceeding well; for I shall not only  
" make this place remarkable, but even make it  
" hereafter a place of honour and dignity."

This sentiment declared a vast loftiness of mind, tempered with a wonderful moderation in one that was but a boy.

7. A physician having prescrib'd a cure for him, which he thought neither exact, or simple enough, such as the Spartans practis'd; he said, " By Jove, if it is my fate not to live, I shall  
" take your prescriptions; even if I did not take  
" them all."

Meaning, that medicine, of such a nature, sooner kill'd than cur'd; and that a compound of stuffs should not be administered to any that was not in the humour to die. That nation could relish nothing but simplicity and frugality.

8. Being told, that a wicked miscreant was constantly put to racks and tortures, he says, " How eminently miserable is that man, who  
" wastes his patience and forbearance upon flagi-  
" tious and scandalous practices?"

To suffer for any villainy was, by the Lacedemonians, accounted a wonderful and extraordinary matter: but whatever troubles were undergone for worthy and honest actions, were esteemed laudable. Besides, the more constant and resolute any one behaved, that suffer'd for base and shameful deeds, the more he fell short of the character of fortitude, and was thought the more wretched and nefarious man.

9. Agesilaus, seeing a mouse, that some boy was pulling, by the tail, out of a hole, turn upon him, and, biting his hand, make its escape, says,  
" After such an animal as this attempts to a-

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“venge itself of those that injure it, bethink,  
“yourself, what a man should do, to avenge  
“himself of those that would wrong him, and  
“invade his liberty.”

This gallant commander took every opportunity to animate his men, and to inspire them, by every instance of fortitude, with new courage against the enemy. But this example tends chiefly to show, that we ought not, by wrongs and injuries, to provoke a weaker person. For it often happens, as Horace says,

———— et fragili quærens illidere dentem,  
Offendet solido. —————

• And if she dare attempt my honest fame,  
• Shall break her teeth against my solid name.

FRANCIS:

10. Tissaphernes, General of the Persians, concluded, more out of fear than choice, a treaty of peace with Agesilaus, wherein it was stipulated, that he should suffer the Grecian states to enjoy their own laws freely, and without any molestation. But soon after, receiving large supplies of troops, he instantly threatens Agesilaus with a war, if he did not forthwith depart Asia. Agesilaus received with great chearfulness and calmness of spirits the news of his violating the treaty; and moreover told the ambassadors, with an air of good humour, “That he return’d Tissaphernes  
“many thanks, on account that, by his perjury,  
“he must render both gods and men his enemies:  
“at the same time he renders them well-wishers  
“to the adverse party.”

He then made a motion with his army, as it were,

## Book I. of the LACEDÆMONIANS.

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were, with an intention to make a descent upon Caria: but Tissaphernes, ignorant of the deceit, drew together his forces; upon which Agesilaus fell upon Phrygia, and, having taken several cities there, carried away a huge booty. On this occasion he would say to his friends, “ That to  
“ violate a treaty, without just grounds for do-  
“ ing it, was a downright contempt of the gods:  
“ but the circumvention of an enemy, in war,  
“ was not only just and honourable, but pleasing  
“ and advantageous also.”

He justly perceived, that, without the interposition of the divine providence, nothing happens in the affairs of mortals; and that it is better trusting in God’s favour, than in human strength or devices. He not only abstains from any unjust measures, but was averse to give a handle of renewing the war upon such measures: yet, so soon as he got a handle, he readily embrac’d it. Nor did he think it inconsistent with the honour of a prince to deceive a man, who, by perjury, and an open violation of treaty, defied both gods and men.

II. Having retired to Ephesus, at a time he was but weak in horse, he there published a proclamation, proposing to the rich men, that whoever were not inclined to serve personally in the war, would be excused, by furnishing him each with a horseman armed and mounted. When by this stratagem, instead of an army of indolent and timorous wealthy men, he had in a short time raised several gallant regiments of horse, he would say, “ That he had copied Agamemnon,  
“ who, on his receiving a beautiful mare from  
“ a rich man, excused him from serving in the  
“ war,” as Homer relates it, in Iliad 4.



Αἴθνη τὴν Ἀγαμέμνονέην, τὸν ἔοντα Πόδαργον.

Τὴν Ἀγαμέμνονι δῶκε Ἀλχισιάδης Ἐχέπωλον.

Δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιος ἠνεμόεσσαν,

Ἀλλ' αὐτὴ τέρποιτο μῆνων, μέγα γὰρ οἱ ἔδανε

Ζεὺς ἄφενον, λαῖν' δ' ὄγ' ἐν εὐρυκόρῳ Σικυῶνι.

Then Menelaus his Podargus brings,  
And the fam'd Courser of the King of Kings  
Whom rich Echepolus (more rich than brave)  
To 'scape the wars to Agamemnon gave,  
(Æthe her name) at home to end his days,  
Base wealth preferring to eternal praise.

POPE.

This was a stratagem worthy of such an excellent prince, which effectually procured those requisites necessary to support the dignity, and maintain the safety of the state, without any violent or hateful extortions. The dexterous scheme succeeded, very much to the satisfaction of the rich, and without distressing the poor.

12. When, by Agesilaus's orders, the prisoners, he had taken in Phrygia, were exposed to sale, they were first stripped of their garments, and then sold naked. The clothes, which, according to the manner of the Barbarians, were rich and splendid, being exposed to sale apart, had many bidders to buy them: but the slaves, being naked, their bodies, fair, tender and delicate, with scarce any sign of virility appearing on them, occasioned by the ease and pleasures they had always lived in, were derided, and scorn'd as unserviceable. - Agesilaus, who superintended the auction, told his Grecians, whom by those means

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means he intended to animate, pointing to the ornaments of the captives, "Those are the things for which ye fight;" and, pointing to the naked captives themselves, says, "And these be the men against whom ye fight."

He made use of a double argument to encourage his men: the one was, the hopes of obtaining the richest spoil; and the other was, the turning the enemy into extreme contempt.

13. Having routed Tissaphernes in Lydia, he afterwards made an excursion into the king's dominions, which expedition was attended with a great slaughter of the Persians: whereupon the king presently dealt with Agesilaus, and, by a special embassy, sent him a vast present in money, begging, that he would desist from hostilities. But his answer was, "That the making of peace belonged to the Lacedemonians, not to him: that, in time of peace, the commonwealth's authority increased, because then they had the power to determine whatever they thought conducive to the safety and tranquillity of the state; but that, in time of war, it was otherwise: that as for money, he had rather see it in the hands of his soldiers than his own; that the Grecians thought it not honourable to enrich themselves with the bribes of their enemies, but with their spoils only."

This behaviour sufficiently declares the superior excellency of this prince, who looked for no other reward of his virtue besides glory; nor would traffick for peace to the prejudice of the soldier.

14. When Megabates, a youth of exquisite beauty, of whom Agesilaus was much enamour'd, approach'd, according to the manner of the Persians,

fians, to salute him with a kiss, he turned his cheek to him, with a design to shif a kiss; whereupon the boy, thinking the king slighted him, began to blush, and drew back to salute him at a more reserved distance; which the king perceiving, repented his coyness, and pretended to be much surpris'd, that the youth did not salute him with the same familiarity as formerly. His friends about him answered, That the fault was his own, who durst not stand the kiss of such a pretty boy, but fearfully avoided it; and now, should the youth come within the reach of a kiss, that he would not have the courage to receive it. Agesilaus, after a short pause, says, "You need not encourage him to a repetition of that kindness; for I had rather be master of myself, in the refusal of that kiss, than master of the best fortified town in all the enemies dominions; and I think it, by far, a greater excellency in a man to preserve his own liberty, than to rob others of it."

This was the man fram'd to govern others, who could master his own passions and affections! Who can avoid to admire such philosophic judgment from the mouth of a soldier? He was satisfied, that none were in greater bondage, than such as were slaves to their own lusts and passions; and that no government whatever was so great and glorious, as that of a man's being able to moderate and direct his own mind. This instance of continency seems still more commendable and worthy our notice, when we consider, that the laws and customs of the Greeks countenanced the use of boys, in gratifying this unnatural affection, without either trouble, or imputation of turpitude.

15. When,



15. When, upon a sudden and disorderly remove of his camp, he was forced to leave behind him a sick youth, of whom he was passionately in love, the youth endeavouring, as he was departing, by tears and intreaties to detain him, Agesilaus, turning back, says to those that were about him, "How difficult a thing it is to be wise, and at the same time compassionate?"

16. As to what regarded the care of his person, he never indulg'd himself, in the least, with any fare better than the army did in common; totally abstaining from surfeits, or delicacies of whatever kind; taking as much rest, as was barely necessary to recreate him for business, to which only he rendered it subservient. He was so provided against both heat and cold, that, during the four different seasons of the year, he wore only one suit of clothes: for, when he lived among the soldiers in their tents, there was no variety in his meals, nor any distinction in his bed from that of any common soldier in the camp; but fared equally as one of them, always having this saying in his mouth, "That it ought to be the chief concern of a prince, to be distinguished from the rest in private life, by a superior excellency of fortitude and temperance, and not by a superior indulgence of ease and delicacy."

A saying truly great and princely. For had he added wisdom, it had comprehended all the virtues of a prince.

17. Agesilaus told one, who wondered that he and the rest of the Lacedæmonians should use such frugal measures in their dress and diet, "Ah, friend, we reap liberty, the richest harvest, from this frugality."

He prudently intimated, that there is no pleasure, to an ingenuous mind, equal to liberty : but that liberty could not be of a long standing where luxury prevailed.

18. Being advised to drop some part of his rigorous manner of living, on account that such was the volubility of fortune, that, some time or other, he might of necessity live after another manner, he says, “ I have trained myself so, “ that whatever vicissitude in life may happen, “ I’ll complain of no change.”

A surprising continency of mind ! when, in a more austere and rigorous course of life, he should desire no allay : nor, in the midst of delicacies, was he capable of being corrupted.

19. That even when an old man he should not be brought to change this severity of life, or lessen his bodily exercises, is very strange. For, when he was ask’d, how a man, advanced in years as he was, should, in the time of a severe winter, wear only a bare cloak, without e’er a coat ? he answered, “ That the youth, having a prince, “ and a very old man to copy from, may imitate my habit of life.”

Judiciously intimating, that old men ought to live so, as to exhibit a good copy to the youth ; more especially princes, whom the greatest part of mankind are so fond of imitating.

20. The Ægeans, sensible how much they were obliged to Agesilaus, voted temples and divine honours to him ; and sent an embassy, to treat with him upon the matter. After reading the honours they intended him, he ask’d the ambassadors, “ If their country had the power to make “ gods of men ? ” The ambassador answering, it had. “ Well, come then,” says he, “ first

“ first make gods of yourselves, and then I shall believe you can make a god of me.”

It may be a subject here worth enquiry, whether his loftiness of mind, that look'd with such contempt upon the foolish honour proposed him, yet, to attain which, Empedocles the philosopher, tossed himself into mount *Ætna*; and which so many learned princes, by so many stratagems, and at so much charges, endeavour'd to attain; or the dexterity of his wit, which reproach'd them, to their very faces, either of consummate folly, or the most affect flattery, was the greatest object of their admiration.

21. Seeing, in Asia, some house roofed with square beams, he ask'd the proprietors of the house, “ If, in their country, the wood grew square?” The man told him it did not, but was from round trees squar'd mechanically. “ What? then,” says Agesilaus, “ if it was to grow square you would make it round.”

Let us fancy how this prince would have relish'd the delicacies of our houses; in which nothing pleases, that is not the product of another part of the earth, or disfigured and adulterated with art and invention.

22. Being ask'd, where the bounds of the Spartan power would terminate? he made answer, brandishing his spear, “ As far as this can reach.”

A noble saying, worthy of such a glorious captain, who would not engage in a war, but upon just grounds; and whose valour would still maintain that empire purchased by it.

23. Being again ask'd the reason, why Sparta was not walled? he points to the citizens, then under arms, saying, “ These are the walls of the Spartan state.”

24. Against



24. Against the immoderate desire of money, so common to most people, he used to admonish his friends, telling them, "They should not study so much the means to enrich themselves in money, as in virtue and fortitude: because," says he, "they purchase money to little purpose, who are void of the real endowments of the mind."

25. One, seeing a lame Lacedemonian going out to the field, told Agesilaus, that a horse should be necessary for that man, because he was lame; Agesilaus made answer, "Don't you know, that in battle we have more need of men that can stand their ground, than of such as can run away?"

Meaning, that they were most necessary in battle, who were resolved either to die or conquer.

26. After he had subdued the greatest part of Asia, he determined to march against the king of Persia, with an intent, if practicable, to quell him, who then remained quiet, with no other view than to bribe the Grecian captains with money. In the midst of this fair prospect Agesilaus was called home by the Ephori, (these were five judges, whose determination the king himself was obliged to conform with) on account that Sparta was besieged by the Greeks, (for the Persian king procured that by large remittances of money sent to Thebes and Athens). He readily obeyed, saying, "That a good general should act in obedience to the establish'd laws of his country;" and instantly departed.

27. The coin of Persia being stamped with the image of an archer, Agesilaus, on his departure from Asia, said, "That thirty thousand Persian archers had driven him out of Asia."

Meaning

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Meaning the money that was sent to bribe the orators and demagogues of Thebes and Athens, whereby these two republics were excited to a war with Sparta.

28. Having passed the Hellespont, he marched by land thro' Thrace; not begging or intreating a passage any where, only sending his envoys to them, to demand, whether they would have him pass as a friend, or an enemy? All the rest received him as a friend: but the Trallians, of whom Xerxes is said to have bought his passage, demanded the price of an hundred talents of him, and as many women, for his passage: but Agesilaus scornfully ask'd, "Why they were not ready to receive them?" He marched on, and, meeting with opposition from the Trallians, fought, and made a great slaughter of them.

29. Agesilaus, hearing a certain man greatly admire the king of Persia's happiness, for being then but a young man, said, "Nor was Priam 'unhappy at that age.'"

Indicating, that no person on this side of death ought to be deemed happy, from the examples of Priam and Cræsus.

30. As Agesilaus, with his army, passed thro' the Ægean island, which was famous, as well for its noble and delicious wines, as for its other delicacies, the inhabitants sent him presents of meal, geese, sweet-meats, honey-wafers, and all manner of other costly meats, as well as drinks: but he would accept of nothing but the meal; and ordered the messengers to carry back the rest, as of no use to him or his army. After they begged and intreated, that he would accept the whole of the present, he ordered the rest of it to be distributed among the Helots, who were a kind of slaves or drudges

drudges among the Lacedæmonians. Being ask'd the reason for so doing, he replied, " That it was  
 " not becoming such as made professions of vir-  
 " tue and bravery, to receive donatives and de-  
 " licacies of that kind. Besides, that, because  
 " things of that nature served for a bait to allure  
 " and inveigle those trained to innate slavery, the  
 " sons of freedom and liberty should keep such in-  
 " timentations at a distance from them."

This was a prudent manner of taxing the morals of the Ægeans, who, being slaves to pleasure, were incapable of preserving their liberty, or virtue; besides, ingenuously remonstrating, that there was no state of slavery whatever more servile and abject, than being obnoxious to the pleasures of the belly and palate.

31. Being ask'd the reason why the Spartan state flourished more than any other commonwealth in Greece? he answered, " Because they  
 " practise themselves more than any other state, in  
 " learning as well how to obey, as how to govern."

These two requisites are necessary in a flourishing state, to seclude all seditions, and maintain concord and harmony among fellow-citizens.

32. Callipedes the tragedian, being eminent in that faculty throughout all Greece, meeting the king, saluted him; of which, when he found no notice taken, he confidently thrust himself into his train, expecting that the king would begin some discourse with him. When all that failed, he boldly accosted Agesilaus, and ask'd him if he knew him not? " What?" said the king, " Art  
 " thou not Callipedes the scaramouchio?" and so turned away from him.

This prudent man, rating every thing in proportion to the advantages resulting thereby to the  
 republic,



republic, thought that a stage-player, though a very celebrated one, was not worthy of any notice or distinction; because his profession tends only to pleasure, and is adapted more to corrupt, than mend the morals of the people.

33. Some person having ask'd Agesilaus for letters of recommendation, to his friends at Asia, in order to prosecute a suit he had among them; his answer was, "There is no need of any commendatory letters to my friends; for they, if I was not to write, will, of themselves, do whatever is just and equitable."

This gallant prince joined in friendship with none but those like himself. The recommending a good cause to a good man is altogether unnecessary.

34. Agesilaus, viewing the walls, of a certain city, that were exceeding strong and well built, was ask'd, if these were not stout walls? "Stout?" says he, "By Jove, they look as if women were to be the only inhabitants within."

35. Being desired to go and hear one who wonderfully counterfeited a nightingale, he says, "Why? I have heard the nightingale herself."

Insinuating, that it was a silly and unaccountable pleasure, that of being more delighted by imitation, than by nature itself.

36. There was one Menecrates, a physician, who, having been fam'd for great success in many desperate diseases, was, by way of flattery, called Jupiter. He was not only so vain as to assume this name; but, having occasion to write to Agesilaus, indorsed his letter thus: Menecrates Jupiter, to king Agesilaus, greeting. The king returned answer, "Agesilaus, to Menecrates, health and a sound mind."

37. Being

37. Being once ask'd, which of the virtues, Valour or Justice, was the more amiable? he replied, "That Valour would be of no use, if there was no Justice; and, if all the world were just, there would be no need of Valour."

38. When any of the Asiatick Greeks would say to him, The Great King (meaning the Persian) will have it so; he would smartly reply, "How is he greater than I, unless he is either more just, or temperate?"

This most excellent man despised external grandeur, with which the vulgar are so dazzled and captivated.

39. Being ask'd, By what means a man might attain to an honourable reputation in the world? he replied, "Let him discourse upon the best topics, and atchieve the most honourable actions."

What could be spoke more briefly, and yet more perfectly? Socrates, being ask'd the same question, said, "If he studies to be such a man as he would fain be esteem'd." Glory procured by deceit, is not real, nor can be a lasting glory.

40. The following celebrated saying of his ought to be a golden maxim with all princes; he said, "That it is a duty incumbent on a prince, to exert resolution and audacity against rebels, and to use benevolence towards subjects." As Virgil more elegantly expresses it:

*Hæ tibi erunt artes; pacisque imponere morem,  
Parcere subjectis, & debellare superbos.*

' To tame the proud, the fetter'd subject free;  
' These are imperial arts, and worthy thee.

DRYDEN.

41. Being

41. Being ask'd, what boys ought chiefly to be instructed in? he made answer, "That which shall be of most service to them, when they grow up to be men."

The wise man judg'd aright: for 'tis virtue alone that ought to be the primary and principal impression made upon the mind; and no part of our life ought to be spent in useless and frivolous studies.

42. At a time that there was a treaty of peace on foot between Agesilaus and the king of Persia, the latter sent him letters, to desire a private friendship and correspondence with him: but he, sending back the packet unopened, desired the ambassadors to tell the king their master, "That there was no need to send him private epistles; that the public friendship was enough while it lasted. For, if it should appear that he was a friend to Sparta, and in the interest of Greece, he might depend on his friendship and favour, to the utmost of his power: but, if otherwise, his epistolary correspondence tended to treachery, or foul play, let him never think," says he, "that I shall prove his friend, if he was to write never so many letters."

What is more sublime than his public spirit? It was his only scope and aim, in every circumstance of his transactions, to study the welfare of the state.

43. One of Agesilaus's friends, having observ'd him at play with his children, riding on a hobby-horse to amuse them, seem'd surpris'd at his conduct, as much below the dignity of one so highly valued; but his majesty, with a smile, replied, "Say not one word of what thou hast seen to-day, till thou hast children of thy own."



44. A great number of Lacedemonians, having run away at the battle of Leuctra, by the laws became obnoxious to the punishment in that case provided. Whereupon the Ephori, thinking that, if the laws were put in execution, the state would be much weakened by the loss of so many soldiers, were of a mind to pardon that offence, providing they could do it without breach of the law. To effectuate which, they delegated Agesilaus a dictator, or legislator of a body of new laws: but he, coming out to the public assembly, says, "I design by no means to impose  
" any new laws, or to make any innovation in  
" the old laws: but I judge it meet, that the  
" laws you now have shall lie dormant at present;  
" but shall, after to-day, be rigorously executed."

By this device, the ingenious prince provided for the present necessity of the state, and avoided giving any precedent for an innovation in the laws, by abrogating them only for one day.

45. In haranguing his army, he would frequently admonish his soldiers, "Not to torment  
" their prisoners like malefactors or criminals;  
" but to treat them like men."

46. After he had quelled the enormous power of the Corinthians, by a great slaughter of them, insomuch, that he reduced them to confine themselves within their walls, he was advised to batter down the city: "But he denied such an  
" action was consistent with his virtue, which  
" aimed only at reducing the rebellious to their  
" duty, and not at erasing the most noble cities  
" of Greece. For," says he, "if we utterly  
" destroy those that stood up with us against the  
" Barbarians, we take the ready way to destroy  
" ourselves, whom the enemy, while they quietly  
" look

“ look on, till we have subverted our allies, will  
 “ find no very difficult matter to cut off.”

47. Agesilaus, being at the point of death, charged his friends, that no image, statue, or any other representation whatever of his person should be done on any account: “ Because,” says he, “ if I have performed any action of note, let it be my monument; if not, let no statues or pictures, which are only the work of artificers, low trifles of no value, serve to illustrate or perpetuate my memory!”

### AGESIPOLIS.

48. Agesipolis, the son of Cleombrotus, hearing somebody extol it as a glorious exploit, that Philip king of Macedonia had, in the space of a few days, utterly demolished the city Olynthus, says, “ By Heavens, it shall take him a longer time to build such another city.”

Signifying, that it was more becoming a king to found, than to destroy cities.

### AGIS the First.

49. Agis, the son of Archidamus, being earnestly dissuaded from engaging the enemy at Mantinea, because they were much superior in number, says, “ He that would rule many, must fight many.”

50. He is reported to have bravely said, “ That the Lacedemonians never asked, What the numbers of the enemy were? but, Where were the enemy?”

51. Being ask'd once, What number of Lacedemonians were in the field? he replied, “ As many as are necessary to punish the wicked.”

Intimating,

Intimating, that it is of greater consequence to a state to be provided with brave men, than with a great multitude of men.

52. A certain rhetorician told Agis, in order to cry up the excellency of his own profession, that rhetorick was undoubtedly the most sublime accomplishment in the world. "Therefore," says Agis, "when you are silent, you are of no use at all."

Insinuating, that it was a superior excellency to perform great and noble exploits, than to have a fluency of elocution in talking of noble and magnificent actions.

53. Having defeated the Argives, who, soon after rallying their forces, returned to the charge with greater fury than before, Agis perceived that most of his auxiliaries were in great consternation; whereupon he says, "Now, my fellow soldiers, let us consider, when we, who remain victors, are thus astonish'd, what condition the vanquish'd must be in."

54. Hearing the Eleans greatly extoll'd for their strict and impartial justice, in determining the victory of the Olympick games, he says, "Pray, is it such an extraordinary matter to practise justice for one day in the course of five years?"

This most wise prince thought that they were not intitled to any eulogium for their integrity, unless the tenor of their actions, through the whole course of their lives, was a continued series of justice and equity. The Olympick games were celebrated once in five years.

55. Being told, that there was a certain family that much envied him, "By Gemini," says he, "they have then two troubles to torment them: first,



“ first, their own and their friends misfortunes;  
 “ next, mine and my friends success.”

A golden saying! signifying, that envious persons are greater objects of compassion than resentment; because that envy is its own punishment.

56. Being advised against venturing to stop the rout of the desperate flying enemy, he said, “ How  
 “ can we offer to fight those that bravely stand  
 “ their ground, if we may not venture to fight  
 “ them that fly?”

57. An orator from Heraclea, being sent to Lacedemon, made a very dull and tedious speech to Agis; and having at last finished, asked, What am I now to tell the Heracleans? “ What  
 “ else,” replied Agis, “ than that I kept silent  
 “ all the time you was like never to have done  
 “ speaking.”

58. Having undertaken to go himself once upon an embassy to Philip king of Macedonia, he thought proper to go alone. Philip, wondering to see him unattended, says, What is the reason your majesty is come singly? “ Why  
 “ not,” replies he, “ to a single man?”

59. It is a complaint peculiar to old men, that things are changing for the worse, as if it was the nature of human affairs to degenerate. Agis, hearing an old man regret, that the former laws and customs were abolished, and supplied by worse, insomuch that the state and habit of Sparta were totally subverted, and turned topsy-turvy; he answered, “ Then, things proceed in their regular and proper order: for I remember, when  
 “ I was a boy, to have heard my father say, that  
 “ there was, at that time, a total subversion of  
 “ things: now, if they are inverted again, they  
 “ are restored to their pristine state.”

AGIS

## A G I S the Last.

60. Agis, the last King of Lacedemon, being treacherously taken, and condemned by the Ephori to be strangled, for attempting to revive some of the laws of Lycurgus, as he came to the halter, observed one of the officers weeping, out of vexation that he was obliged to officiate in such a villainous and detestable fact: whereupon he says, "Forbear, good Sir, to weep my fate; for, being put to death thus, contrary to law and equity, I'm happier and better off, than they that are instrumental in such an unjust action;" and, so saying, thrust his head into the gin.

What did the Stoicks teach that was more brave or disinterested, than this youth actually performed? measuring all his happiness by honesty alone; and judging them more unhappy that murdered him, than he was himself in being murdered.

61. When he was in prison, one of the Ephori ask'd him, If he did not repent of what he had done? He undauntedly made answer, "That he never repented of an attempt urged by prudence and honesty, though he knew that, instead of having a reward, as was due to his merit and design, he had unavoidable death before him?"

Concluding, that virtue was its own reward; and sufficient for whatever might be the consequence of an attempt urged by it.

## A L C A M E N E S.

62. Alcamenes, the son of Teocrus, being ask'd, By what means a prince would best secure his own reign? answer'd, "By avoiding to make rich."

This

This principle differs much from that which seems to actuate most princes now a-days, who think that impoverishing their subjects, and enriching themselves, as much as possible, are the means to secure and establish their reign, notwithstanding equity and justice are the basis on which a peaceable and lasting government can be established.

63. Being ask'd the reason, why he refused to accept of the presents brought him by the Messenians? his answer was, "Because, if I had taken them, I would not be at peace with the laws."

Illustrious soul! worthy of a kingdom, who preferred an observant compliance with the authority of the laws, to great and certain lucrative views and prospects. What shall they say, who maintain, that the will of the prince bears the sanction of a law; and that he may give laws, but can't be restrained by them?

64. Alcamenes, being objected to for his living over frugal and sparing, considering he was possessed of prodigious wealth, said, "That a rich man ought to live by rule, and not by appetite."

Signifying, that the possession of riches is pernicious, unless they are in the power of a mind superior to them, so as to be able to moderate their use, by applying them proportionably to wants and necessities, and not in proportion to their plenty.

#### ANAXANDRIDAS.

65. Anaxandridas, the son of Leon, being told by a certain man, that he was grievously shock'd to think he must needs be banished the



city, says, "'Tis no such great matter of grief, good Sir, to be banished the city; but it surely must be a horrid thing to be banished justice."

He meant, that it was not them who have innocently and undeservedly been involved in any calamity that are deplorable; but those who willingly and industriously swerved from honesty, even if no other calamity was to ensue.

66. A certain man happened to discourse before the Ephori upon a seasonable topic, but then was more circumstantial, and used a greater flow of elocution than enough: upon which Anaxandridas told him, "Stranger," says he, "you treat a necessary subject in an unnecessary manner."

Meaning, that whatever was just and needful, did not require prolixity or flights of eloquence to recommend it; because the intrinsic quality of such a subject necessarily recommends itself. If loquacity can justly take place any where, it must be to bring off, or put a good face upon an unjust or a dishonourable cause.

67. Being ask'd the reason, why the Spartans could expose themselves to dangers so undauntedly as they did? he made answer, "The reason is, that we are wont to be cautious of losing our lives: but not in horror of losing them, after the manner of other nations."

Meaning, that a moderate care of our lives is a spur to fortitude; when an immoderate dread of death deters us from great and noble actions.

#### A N A X A N D E R.

68. Anaxander, the son of Eurycrates, on his being ask'd, why the Spartans did not collect their money into a publick treasury? says, "Lest the treasurers should be corrupted."

A N-

## ANTALCIDAS.

69. Antalcidas, going to enter into holy orders, was ask'd by the Priest, What action worthy of renown had he performed during his life? he replied, "If I have performed any, the gods themselves are acquainted with it."

How very foolish is it to imagine, by a commemoration of our actions, to recommend ourselves to the gods, who, of whatever nature these actions are, whether private or public, must be best acquainted with them. For the priests may be imposed on. This must be allowed not only an instance of modesty; but of an exalted notion of the Deity.

70. An Athenian said to Antalcidas, that they that were Lacedemonians were an ignorant sort of people. "Then are we," replies he, "the only people of Greece who have learned no vice of you."

He perceived that these arts and sciences, upon which the Athenians so much boasted themselves, served to introduce idleness, pleasure and ostentation, more than the good government or discipline of the republic.

71. Being in dispute with an Athenian, about the valour of the two nations, the Athenian bragged, that they had often driven the Spartans from the river Cephisus. "Yes," said Antalcidas; "but we never had an opportunity to drive you from Eurotas."

This same circumstance was an argument of the superior valour of the Spartans, who frequently made incursions up to Cephisus, a river in the heart of Attica: when the Athenians durst never venture in sight of Eurotas, a river of Sparta.

72. A man ask'd him once, What way he should render himself most agreeable to the world? Antalcidas told him, "If you talk most courteously, and act most usefully."

Exhorting men to observe a courteous and complaisant manner of speech and behaviour in conversation; and, in the execution of offices, to fix upon the most useful when they have a design to oblige. There is a set of men in the world, who, notwithstanding they perform a service with a faithful and honest intention to oblige, yet spoil the compliment, and cancel the obligation, by their awkward manner of address and expression. There is a certain set still worse, and that is they who are affable and obliging in discourse, but are, in reality, noxious and scurrilous out of our sight. They are worst of all, who are troublesome and disobliging, both in word and deed.

73. A sophister, going to read over in public a book that he himself was author of, was ask'd by Antalcidas, What the argument of that book might be? he answered, That it was an encomium upon Hercules. "And who ever," says Antalcidas, "libell'd him?"

He thought that a very idle and unnecessary work, that served only for a panegyric upon a man whom all the world admired; and who, besides, was most religiously worshipped by the Spartans.

74. Seeing Agefilaus wounded in an engagement with the Thebans, he told him, "Now your majesty is amply-rewarded for your discipline, in teaching these to fight, when before they neither durst, nor knew how to fight."

The



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The Thebans are thought to have learn'd the art of war from their repeated battles with Agelilaus. Lycurgus, their ancient legislator, to prevent this or the like, in that system of laws called Rhetraë, which was held as oracles revealed from heaven, prohibits their provoking one and the same enemy frequently to a war, lest, by habit and practice, that enemy should be trained up to an equal perfection of military discipline with themselves.

75. Being ask'd the reason, why the Spartans made use of short daggers in battle? he merrily and bravely replied, "That we may engage the enemy more closely."

ANTIOCHUS.

76. Antiochus the Ephorus, when he heard that King Philip gave the Messenians lands, ask'd, "If he gave them courage and strength, by which they might maintain these lands, in opposition to such as would lay claim to them."

ARGEUS.

77. Argeus, hearing a certain company pass large encomiums upon other mens wives, says, "By Heavens, nothing, either rashly or unnecessarily, should be said concerning modest, virtuous women: but whatever they be, whether good or bad, ought to be only known to the husbands they live with."

The preservation of their wives and virgins modesty was such an important concern of the ancients, that even to be seen by any else, besides their husbands and parents, was accounted a step towards immodesty. They were so cautious and circumspect of their characters, that a woman

would not pass for a modest one, who would ever give occasion for even a vague report to her prejudice. It was reckoned requisite, to consummate the character of a modest matron, that she should live so recluse, within doors, as that none would have it in his power to speak either good or harm of her. That a matron should be present at a play, or be handed about in the view of men, was looked upon as a kind of prostitution. Therefore, whoever admired another man's wife, is presumed to be acquainted with the person he so admired; which single circumstance reflected dishonour upon a woman. What should this illustrious man imagine concerning those matrons, who are never better satisfied, than when they are, without their husbands, treated and feasted abroad by young men? who think nothing of jaunting about to fairs, or festivals? who lead a promiscuous public dance, of men and women alternately set together? and who, at public balls, assemblies, and masquerades, expose the greatest part of their bodies naked, to the view of every one?

## A R I S T O.

78. When Aristo heard a certain man vehemently extol the following saying of Cleomenes, who, being ask'd, What was the most essential property of a good King? replied, 'To serve his friends, and hurt his enemies;' he says, "But  
 "hark ye, friend, How much more excellent is it, to do good to our friends, and,  
 "at the same time, to make friends of our enemies?"

This was first spoke by Socrates.

79. An

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79. An Athenian having recited to him a funeral oration, wrote in praise of those Athenians slain in battle by the Lacedemonians, Aristo says, "But, all this time, what is it you think of our Lacedemonians who killed these heroes?"

The orator, in fact, magnified the valour of the Lacedemonians beyond that of the Athenians, who were only a foil to set off the Lacedemonians to better advantage. Thus Homer takes all opportunities to extol the valour of Hector, that thereby he might render Achilles the more illustrious.

ARCHIDAMIDAS.

80. Archidamidas told one who, speaking in praise of Charillus, said, That he was equally meek and courteous to all without distinction, "And by what face," says he, "can any man praise one who is mild and courteous to bad men?"

This eminent man thought, that justice should accompany mildness, otherwise the lenity of a prince to wicked men is nought else than cruelty to good men.

81. Hearing a man ridicule Hecatæus the orator, because that, being applied to, at a feast of his friends, to give them a discourse, he refused it, Archidamidas said, "You seem to be ignorant, that a man who knows how to discourse, knows also when to discourse."

Signifying, that in the senate, or the forum, in addressing public embassies, or the like, an orator has the opportunity to display his talents: but that a learned eloquent man is, with greater approbation, silent at a noisy, drunken feast. It is, in like manner, no less the property of an expert soldier, to know the manner of making a



safe retreat, than it is to know the manner of charging an enemy.

### ARCHIDAMUS.

82. Archidamus, the son of Zeuxidamus, being ask'd, Who were the Governors of the Spartan state? answered, "The laws, and the legal magistrates."

He judiciously concluded, that, in all well instituted republics, the supreme authority ought to be restrained by the law; and that magistrates should not be suffered to attempt any thing arbitrarily, or not warranted by law.

83. Happening to hear a certain man very lavish in praise of a musician, for his admirable faculty of playing at the cittern. "Hark ye, honest friend," says he, "What honour and preferment might not a good man expect from you, were you in capacity, when you so vehemently extol a fidler?"

He justly taxed not only the preposterous judgment of the vulgar, but that also of princes, who generally put a greater value on a parasite, or a buffoon, than they do on a wise, faithful, and useful man.

84. Dionysius, tyrant of Sicily, sent each of the daughters of Archidamus a present of a very rich and splendid vestment, which he refused to accept of, saying, "I'm apprehensive that my girls would appear fordid to me in these habits."

He judged no dress a greater ornament to a virgin lady, than a plain simple one; and that silk, gems and gold betrayed a wanton and luxurious mind; that they were solicitations of lewd affections, rather than charms to attract the honourable

nourable intentions of the virtuous part of the beholders. He apprehended also, that a virgin ought to be one in every sense, without ever discovering the least symptom of a corrupted or intoxicated imagination.

85. Observing his son, in an engagement with the Athenians, expose himself too wantonly and inconsiderately to the dangers of the battle, he told him, "Either make," says he, "an addition to your strength, or a deduction from your spirits."

ARCHIDAMUS the Second.

86. Archidamus, the son of Agesilaus, having received very proud and haughty letters from Philip King of Macedon, after his victory at Cheronea, wrote back to this effect, "If you measure your own shadow, you'll find it not a whit greater than it was before your victory."

Insinuating, that it is no part of a prudent man to be blown up for a little success, when the man is, in reality, nothing the greater for it.

87. Periander was a very celebrated physician, and in the greatest esteem, when unsuccessfully he turned poet: whereupon Archidamus said, "How comes it about, Periander, that, instead of an excellent physician, you could chuse to be stiled a bad poet?"

He reflected on the practices of those men who, succeeding in honourable professions, degenerate from their character, by an application to others, such as they can't shine in, for want of proper talents.

88. Hearing himself greatly extolled, for making a conquest of the Arcadians in war, he says, "It

“were better we had conquered them by prudence, than by force.”

This excellent General knew, that there was no victory more glorious than that purchased by virtue : because by main force we are vanquished by brute animals.

89. Having received intelligence, upon his marching against the Arcadians, that the Eleans were about to join the enemy, he wrote to them in this manner : “ Archidamus to the people of “ Elis, Peace is desirable.”

This breviloquy was worthy such a great captain, and more especially a Lacedemonian.

90. In the Peloponnesian war, the allies ask'd him, How much money would be necessary for defraying the expence of the war ? and desired, that the several quotas exacted of the tributaries should be specified. He made answer, “ A war “ won't admit of having its charges ascertained.”

Meaning, that such as enter'd upon a war, must, on every occasion, supply the several exigences of it, of which there is no certain measure, because various emergencies may fall out beyond expectation.

#### B I A S.

91. Bias the Lacedemonian being, by means of an ambush laid for him, surrounded on all hands by Iphicrates the Athenian General, his soldiers ask'd him, What could be done in this desperate state of affairs ? “ What else,” answered he, “ than that you serve the Athenians, and “ that I die fighting ?”

Such another resolution was that of Cato of Utica, who, while he persuaded the rest to con-

ult their own safety, by a voluntary death avoided servitude.

### B R A S I D A S.

92. Brasidas, marching out to battle, wrote the Ephori to this effect: "Whatever misconduct shall happen in this battle, I shall either conquer, or die."

This noble resolution testified a soul worthy of the greatest hero. The fate of war does not depend on the conduct of man.

### D A M I N D A S.

93. Damindas, when King Philip broke in upon Peleponnesus, and some person told him, that, if Philip was not reconciled to the Lacedemonians, they had great mischief to dread, replied, "Ye dastards! what evil need we fear, who don't fear death?"

### D E M A R A T U S.

94. Demaratus was ask'd, What the reason was, that those Spartans who threw away their shields were noted with ignominy, and branded with the infamous name of Rhipfaspides, (shield-droppers) when such as dropped their helmets were not subject to the like disgrace? He answered, "Because the helmets regard their own safety in particular: but they wear shields, as well for the protection of the army in common, as for their own."

Intimating, that every citizen ought to prefer the common welfare to his own particular safety: for under the covert of the shields the whole army were protected from the weapons of the enemy. This target-fence was made by the soldiers



diers holding their swords together, over their heads, and thereby supporting their shields disposed into an engine.

95. Having heard a famous singer display his art, he passed no other compliment on him, than "that he seem'd to trifle pretty well."

96. Being ask'd, at an assembly, whether it was for his folly, or for his want of language, that he was silent? he replied, "That a fool was "never silent."

As there is no more certain argument of folly than this; so there is no greater mark of prudence, than to be silent, when there is no proper opportunity for speaking.

97. Being ask'd, How he came to be expell'd Sparta, at the same time he was King? "Be-  
"cause," says he, "the laws there are superior  
"in power to the King."

Signifying, that though a Lacedemonian King was prince of the state, he was not master over the laws; but was no less obnoxious to them than any of the citizens. He approved of these very institutions of his country, by which he was expelled.

98. A certain Persian, who fled his country, was, by the persuasion of Demaratus, prevailed on to return home; but, when the King determined afterwards to put him to death, Demaratus interceded for him, in this manner: "'Twould  
"be base," says he, "in your majesty, that;  
"when you could not take his life while he was  
"your enemy, you should think of taking it now  
"that he is your friend."

By this most witty and ingenious saying, he allayed the King's wrath, and secured his safety whom he persuaded to return home. He advised  
for

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for the benefit of both parties ; prevented the one's doing ought inconsistent with the royal clemency, and prevented the other's having any occasion to repent his returning home by his persuasion.

EMEREPES.

99. Emerepes, the Ephorus, cut off two from the nine strings of Phrynis the musician's harp, saying, " Don't marr the music."

The ancient musicians knew the use of no more than seven strings; and thought that an addition of any more was but cumbering and adulterating of the art, instead of rendering it more simple and uniform. So much were the Lacedæmonians in love with frugality and simplicity.

EPÆNETUS.

100. Epænetus used to say, " That liars were the authors of all mischiefs that affect mankind."

This sentiment seems to clash with the writings of the Hebrews, mentioning, that the Serpent's lies opened the passage for all manner of vice and wickedness. Liars are implied under the various names of Flatterers, Calumniators, false Counsellors, perverse Teachers, who, all taken together, are the fountains of most evils that affect us here, or hereafter.

EUDAMIDAS.

101. Eudamidas, the son of Archidamus, the brother of Agis, hearing Xenocrates (then a very old man) disputing with his friends in the academy, ask'd, Who that old man was? Somebody made answer, That he was a wise man, and one that was in diligent search of virtue. Euda-

midas resumes, "Well, but when is he to put  
"this virtue in practice, if he be yet in search of  
"it?"

It appeared ridiculous to the Lacedemonian, that a man should be all his life disputing about virtue, as if it was a controverted point; when, from his earliest state of manhood, he had the incontestable dictates of honesty imprinted on his mind, which he should be practising, instead of making idle enquiries after what he has already.

102. Having at another time heard a philosopher maintaining, that a wise man alone must be the only good General, he says, "The document is wonderful: but the author wants credit, on account his practice (as a General) never verified his doctrine."

103. Upon being ask'd, How he should be the instrument of dissuading his countrymen from a war upon the Macedonians? he answered, "Because I did not want to belye their character."

Slily insinuating, that the Spartans desired a war, more out of ostentation than in good earnest; and that, if he approved of one, he should then have exposed the real sentiments of his countrymen, who, in that case, would have declined a war. He therefore chose to have it thought, that he himself was the obstacle to a war, reserving to his country the reputed glory of its bravery and intrepidity, which was always upon occasion ready for war.

104. Hearing an Argive say, that the Lacedemonians were greatly the worse for their peregrinations into foreign countries; because they had much degenerated from the excellent laws and institutions of their ancestors: "Yet still,"  
says

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says he, "when you leave Lacedemon, you shall  
"go away better instead of worse."

105. Hearing another very lavish of his encomiums upon the city of Athens, he says, "What  
"man can praise that city, which nobody ever  
"yet lik'd, for being made a better man in  
"it?"

He meant, that a city was worthy no commendation, which was so corrupted and debauched with luxury and vice, that never a person who indulged the freedoms of it, but was always rendered worse instead of better in it: insinuating by the bye a preference in favour of Sparta, where whoever lived might still have benefited by it.

106. When Alexander proclaimed by an herald, at the Olympic games, that all the exiles, of whatever country, might return home, except the Thebans, Eudamidas said, "A dismal proclamation to every other nation: but a glorious one to you, Thebans! for you alone are  
"the people Alexander dreads."

This ingenious man turned the exclusion of the Thebans from the liberty granted other nations, to a compliment of congratulation.

EURYCRATIDAS.

107. Eurycratidas, the son of Anaxandridas, being ask'd, Why the Ephori sat in judgment every day, to pass sentence concerning contracts and conventions? replied, "That we may meet  
"with mutual faith, even among enemies."

A breach of treaty with an enemy at war, is made to the great hazard of the state: but those treaties are violated by such nations as are wont to deceive one another at home.

THEO-



## THE ARIDAS.

108. Thearidas, being ask'd, as he grounded his sword, If it was not sharp enough? says, "Not so sharp as slander."

Insinuating, that calumny is of the most hurtful and dangerous consequences.

## THE MISTEUS.

109. Themisteus the south-sayer predicted, that Leonidas King of Sparta, together with his army, would be cut off at Thermopylæ: upon which Leonidas offer'd to send him home to Lacedæmon, in the character of a prophet, but, in reality, with an intent that he might not perish with the rest. He absolutely refused to go, saying, "I was sent here to fight, not to prophecy."

Who can sufficiently admire the resolution of mind in the prophet, who, notwithstanding he foresaw their inevitable destruction, yet would not avoid it, though he might go home with an honourable dismissal? The moderation of Leonidas was no less admirable; who was so far from being incens'd against the prophet, for his dismal predictions, as most princes would have been, that he inclin'd to save both his life and reputation.

## THE OPOMPUUS.

110. Theopompus, being ask'd, How a king might reign in greatest safety? answered, "By admitting a just liberty in friendship, and narrowly watching that his subjects be not injur'd."

It has been the ruin of many princes, that they have allowed their friends too great a freedom,  
and

and overlook'd the injuries of their subjects: but then, a temperament ought to be observ'd; so that a prince should not alienate the affections of his friends, by a stern tyrannical reserve, any more than he should suffer them to abuse the royal familiarity.

III. An ambassador from Elis told him, that he was sent upon that commission, because he was the only man in his country who admir'd the Spartan life. Theopompus ask'd, Whether he thought his own manner of life better than that of the rest of his countrymen? he replied, That he thought his own better. "And how," says Theopompus, "can that state be safe, wherein, among so many inhabitants, there is only one good man?"

He reprehends the ambassador, very bitterly, who commended the Lacedemonians and himself at the expence of his own country, from which he came ambassador.

II2. When one told him, by way of compliment, that then it went well with Sparta, because their kings had learn'd how to govern. "No! rather" replied Theopompus, very modestly, "because Sparta had learn'd how to obey."

Intimating thereby, that popular cities are most injurious to themselves, by factions, tumults and disorders: for, whilst they are so unhappily divided, they are not easily restrained, even by the best of magistrates.

II3. When the Pylians voted supreme honours to be paid him, he wrote back to them in this manner: "Time itself will encrease and corroborate moderate and reasonable honours; but will utterly efface and abolish extravagant ones."

What

What could be more noble than this sentiment? He rejected the offer of what other princes, either foolishly and fondly, would catch at, or arrogantly assume: at the same time, he gives an instance of his modesty; he bravely admonisheth his friends, that there was a measure to be observed in every thing; and, besides, very acutely intimates, that those things which too suddenly and undigestedly soar aloft to too enormous a height, like the gourd or the bete, soon wither and fade away; but that things that slowly and gradually encrease towards maturity, will be durable, like the oak or box.

114. On his being twitted by his wife, that the crown of Sparta would devolve on his son, in a meaner condition, and of less figure and consequence, than it was transmitted to him, he says, "It is still hitherto greater in these respects, on account it is more durable."

#### TECTAMENES.

115. Tectamenes, being capitally condemn'd by the Ephori, walked off smiling from the bar: upon which one of those present says, Do you in this manner despise the laws of Lycurgus? "By no means," replies he, "I but rejoice, that this fine of mine is paid, without either usury or borrowing."

Cicero, having inserted this apophthegm in his Tusculan questions, with that elegance peculiar to himself, breaks out into this exclamation, O great man! worthy of Sparta, it seems evident to me, that such an illustrious soul must have suffer'd innocently.

CAL-

## CALLICRATIDES.

116. As Callicratides, Admiral of the fleet, offered sacrifices, before the engagement at Arginusæ, a soothsayer, upon consulting the ashes, declared, that they portended the victory in favour of the fleet, but with the loss of the commander. He, not in the least daunted at this, says, "The fate of Sparta is not dependent upon one man. My country will be little the worse for my death: but my submitting to the enemy would greatly endanger it."

Then, having appointed Cleander to succeed him, he died fighting.

## CLEARCHUS.

117. Clearchus used to inculcate frequently the following maxim upon his soldiers, "That the General was more to be dreaded than the enemy."

This lesson threaten'd the soldier, in case of misbehaviour in battle, with immediate death. It is more honourable to lose our life for our country, to whom we owe it, than to forfeit it with the disgrace of an infamous punishment. This maxim won't readily go down with modern warriors; but easily took with those whose mothers were wont to pray, 'That their sons should either return home victors in their arms, or else be carried home dead upon their arms.'

## CLEOMBROTUS.

118. Cleombrotus, the son of Pausanias, as a certain stranger maintained a controversy with his father about their virtues, says, "Sir, my  
"father



“father is still more valuable than thou art, till  
“once thou art called Father.”

He gently rebuk'd the stranger, in contending  
for a superior excellency with one, who, by the  
very appellation, was preferable, in regard he  
gave a son to his country, which the other had  
not done.

### CLEOMENES.

119. Cleomenes, the son of Anaxandridas, used  
to say, “That Homer was the poet of the free-  
“born Lacedemonians, and Hesiod the poet of  
“the Helotes;” because the one taught the art  
of war, and the other that of agriculture.

The Lacedemonians were train'd up to war  
alone, and committed their more humble arts and  
handicrafts to their slaves the Helotes.

120. Having agreed upon a suspension of arms,  
for seven days, with the Argives, whom, on the  
third night, when he found asleep, he attacked  
them, killing some, and taking the rest prison-  
ers. When afterwards he was reproached for his  
conduct, and told, that he had violated the san-  
ction of his oath, he replied, “That he had  
“made but a truce for seven days with the ene-  
“my, which did not include the nights.”

Tho' any means whatever of harming a public  
enemy might be vindicated, and be found more  
than justifiable before God and man; yet the con-  
clusion of this prince's life, tho' there is nothing  
worthy of imitation in this apophthegm, affords  
an useful example, how much the consequence  
of perjury is to be feared. For the issue did not  
seem to justify this evasive and equivocating re-  
serve. He was disappointed even in that city, on  
whose account he had broke the public faith, in-  
somuch

so much, that the very women, by arms and other implements they had taken out of the temples of the gods, who, it would seem, associated with them, to wreck their vengeance on such a perfidious contemner of divine and human justice, vented their fury upon him. At length, turning distracted, he ran upon his own sword, stabbing and mangling his body all over, so that, with his mouth open, in a grinning manner, he died a dismal spectacle.

121. The orators of the Samians were sent ambassadors to Cleomenes, in order to persuade him to a war against the tyrant Polycrates. Having declared themselves in a tedious formal oration, they demanded very peremptorily a categorical answer to their declaration. Upon which the King answered, "The first part of your speech I don't remember, for which reason I don't understand the middle part; and so don't approve of the latter."

Indicating, that a long oration is not only tiresome to the auditor, but the most unsuccessful and unlikely to persuade; and must be very hateful to the ear of a prince especially, who is so busied and taken up with other cares and subjects of cogitation.

122. Having for a long time linger'd under diseases, he was, contrary to his former habit, turn'd very much bigotted to wizards and expiators; at which some person wondering, ask'd him the reason of such a change? "'Tis," replies he, "because I'm not the same man now that I was some time before; and, consequently, as I'm not the same man, I don't approve of the same things."

He

He very smartly eluded the imputation of inconstancy : yet we find, by experience, that the inclinations of a man in his youth and in old age are very different.

123. A sophister ask'd Cleomenes, for laughing to hear him praise up fortitude, How he, being a King, could laugh at an oration in praise of valour ? " My friend," replies he, " were I to hear a swallow prattling upon valour, I would have laughed in the same manner : but, if I heard an eagle discourse upon that topick, it would have engrossed my deepest attention."

It is very ridiculous to hear a man talk away of mighty exploits, or use big and magnific expressions, who himself never atchieved any act of fortitude ; or who, by all appearance, seems utterly incapable of ever doing.

124. A certain person reproached Cleomenes, in being too much addicted to pleasure : whereupon he told him, " That was less vicious than being unjust : for," says he, " notwithstanding that thou art already possess'd of more than is sufficient, thou stickest at no opportunity, whether right or wrong, to accumulate more money."

He retorted the reproach abundantly : for no man can be tenacious of justice, who is immoderately given to aggregate wealth, when he is already possess'd of more than enough. We may add, That it is very imprudent for a man to reproach another for a vice, when one of a more heinous nature can be retorted on himself.

125. Mæander, the tyrant of Samos, having fled to Sparta, for fear of an invasion threaten'd by the Persians, showed the vast treasure he carried along with him, and the considerable share  
of

of it he design'd as a present to Cleomenes. But he, refusing to accept of any of it for himself, was afraid, lest it might be the means of corrupting other citizens: wherefore he went directly to the Ephori, and obtaining an order from them for Mæander instantly to depart Peloponnesus, said, "That he dreaded Mæander should introduce debauchery, and a love for money into the country."

What a contempt for money was here! he dreaded its creeping into the state as much as he would have done the most immediate and mortal pestilence; tho' most other nations rate their happiness in proportion to the quantities of it that they amass together.

126. Being ask'd, Why the Lacedemonians did not utterly extirpate the Argives, when they had such frequent opportunity of doing it, having routed them so oft in battle? he answer'd, "That we may have them to exercise our youth upon."

127. Being ask'd the reason that the Spartans did not dedicate to the gods the spoils they had taken from the enemy in the field? he replied, "Because they were taken from cowards."

He judg'd it not fit to devote to the gods the spoils taken from the timorous and cowardly: nor did he think it proper to have them exposed to the view of the youth.

CLEOMENES the son of CLEOMBROTUS.

128. A certain person, having brought Cleomenes, the son of Cleombrotus, a present of some game cocks, to set the greater value upon his gift, told him, that they would die upon the spot before they should yield the victory. "Pray let  
" me



“me have then,” says he, “some of the same breed that kill these, for they shall be better cocks.”

A military man plays the pedant in his way, insomuch that he turns every circumstance of discourse to battling. Whoever extols the vanquish'd, celebrates in proportion the praises of the victor.

### LEONTYCHIDAS the First.

129. Leontychidas, the first of that name, told one, who objected to the changeableness of his temper, “I change in conformity to the times: but thou changest, by virtue of a proper discipline.”

'Tis prudent to alter our measures as circumstances require: but to change, without being able to assign a reason, argues inconstancy.

130. Being ask'd, What precautions a man should use, to secure his present possessions? he answer'd, “Don't let him trust all in the power of fortune.”

The store of the mind is beyond the disposal of fortune: and we may render even our external possessions more secure, by disposing of a moiety apart from the reach of that inconstant deity.

131. Being ask'd, Why the Spartans drank so very sparingly? he made answer, “That, instead of others advising us, we may be able rather to advise others.”

Intimating, that sobriety is the parent of all salutary designs.

### LEONTYCHIDAS the Second.

132. Leontychidas, the son of Aristo, being told, that Demaratus's friends spoke ill of him, says,

says, "I don't in the least wonder at that, when  
"there is none of them can speak well of any  
"body."

That lash of detraction is not to be minded,  
which proceeds rather from a distemper'd than a  
judicious mind: for those who indiscriminately  
slander every one, do it plainly thro' a vitiation  
of their own natures, not of those whom they  
traduce.

133. The augurs, hearing that a huge ser-  
pent had twisted itself round the key of that gate  
of the city next his house, affirm'd it to be a very  
ominous circumstance. Leontychidas merrily told  
them, "To me it seems no way ominous: but  
"indeed, if the key had twisted itself round the  
"serpent, I would have look'd upon it as a very  
"ominous portent."

He smartly ridicul'd the superstition of such,  
as are alarm'd and terrified at things merely  
fortuitous, or not beyond the common course of  
nature. Augurs, wizards, southsayers, and di-  
viners are the only instruments that have first  
bred, and always supported this distemper of the  
human disposition: but an honest upright man  
has nothing to fear, though, on the contrary, the  
wicked and disingenuous have reason to live in  
daily terrors and apprehensions of the portents of  
ruin and calamity.

134. One Philip, who was professor of the  
mysteries of Orpheus, and used to initiate others  
in them, coming at last to extreme poverty, hap-  
pen'd to say, in the hearing of Leontychidas,  
That all that ever he enter'd into that holy order  
would, after death, be consummately happy.  
"Art not thou a madman then," replies Leon-  
tychidas, "when thou don' instantly dispatch  
VOL. I. D thyself,

“ thyself, that thou may’st cease to deplore thy  
“ constant misery and want?”

O happy mind! stranger to the slavish ignorance of superstition. They shall all be happy hereafter, who live piously and justly here; and not any, on account of their being initiated into idle and fictitious rites and ceremonies, who live otherwise. The Spartans believed, that those who lived piously here, should, after death, be incorporated amongst the gods.

### LEON.

135. Leon, the son of Eurycratidas, being ask’d, In what town a man might live with greatest safety? says, “ In that, in which the  
“ inhabitants are neither too rich, nor too poor;  
“ and where justice prevails, and injustice loses  
“ ground.”

This saying implies, that equality is the promoter of peace and tranquillity, and inequality the springs of strife and sedition: for justice can never have footing, where, with impunity, every one, in proportion as he is more powerful, oppresses the weaker with the greater freedom of outrage.

### LEONIDAS.

136. Leonidas, the son of Anaxandridas, and the brother of Cleomenes, was told, by a common citizen, that, otherwise than his being King, he was nothing better than any of them. “ If I  
“ had not been better than any of you,” said Leonidas, “ I had not been King.”

By this modest reply, he baffled the indignity, and defended his own preheminance: for, where a King is not born one, but elected by the

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suffrages of the people, he is, by virtue of those very suffrages, deem'd superior to any of the rest, because he is preferred to the crown.

137. Before he set out for Thermopylæ, to fight the Persians, his wife Gorgo ask'd him, What commands he laid upon her? he made answer, "That you marry well, and bear good children."

This sentiment testified that he presaged his own death: yet that presage did not deter him from the expedition, esteeming it the greatest glory to fall in the cause of his country.

138. The Ephori told him, as he was going to march, that these troops were too few to bring to Thermopylæ. "We are too many," said he, "upon this expedition."

139. Again the Ephori ask'd him, If he determined on any other enterprize besides? "Nothing further," answer'd he, "than to dispute their passage with the Barbarians, but in reality to die in the cause of Greece."

Glorious specimen of an intrepid soul! that braved even certain death, in an honourable, pious and just cause.

140. When he came to Thermopylæ, he address'd his men thus: "We hear, my fellow soldiers," said he, "that the enemy is at hand, and we waste away the time——Now are we come to the Barbarians, whom we must vanquish, or vanquish'd die."

141. One of the soldiers, coming to him in a great haste, said, That the enemy had such volleys of arrows, as should hide the sun. "That happens out very well," said Leonidas; "for, it being hot weather, we shall fight in the shade."



What more nobly brave than this man ! that could with such coolness and unconcern meet death in the face, and, by such seasonable good humour, animate his soldiers !

142. Another of the soldiers coming to him, still in a greater haste, says, Captain, the enemy are very near us. " And we are very near " them too," said Leonidas.

Meaning, that they were no less formidable to the enemy, than the enemy were to them.

143. When a certain person said to him, Do you really come here, with such a handful of men, to try the fortune of war against such a multitude of the enemy ? Leonidas replied, " If " you imagine that I came depending on the " multitude of my forces, I tell you, that all " Greece would not be a match for them in that " respect, as they are all but a handful to the Bar- " barians : but, if you think, that I came, de- " pending on our valour, this number will suf- " fice."

144. Xerxes wrote to Leonidas, if you desist (*θεομαχεῖν*) i. e. to war against the gods, and join my forces, you have it in your power to be monarch of all Greece. He returned answer, " If you " knew the pleasures of an honest life, you would " have desisted from invading the rights and pro- " perties of other men : but, for my part, I chuse " rather to die in defence of my country, than " to be sole monarch of all Greece."

What scheme so impious or unjust, but the most part of mankind would come into upon such an offer ?

145. Again Xerxes wrote him thus, Deliver up your arms. He wrote back again, " Come " and take them."

He

He chose to die in his arms, rather than, by giving them up, to capitulate shamefully with an enemy for his life.

146. As he advanced to the engagement, his Captains advised him to wait for the rest of his auxiliaries. "What," says he, "Are not all present that shall fight? don't you know that they shall only fight the enemy who are afraid of Kings?"

He did not think that those were to be expected, who were not present at the time prescrib'd by their commanders; nor did he believe the rest would fight, even were they present.

147. He admonish'd his small army thus: "Dine, my fellow soldiers, as those that are to sup with the shades below."

This speech must have quite dispirited the cowardly, and animated the brave. Advising them, not to overload their stomachs with meat and drink, just before the battle, that, at least, they might die bravely for their country.

148. Being ask'd the reason, Why so many gallant men should prefer a glorious death to an ignominious life? he made answer, "Because they esteem one as the special benefit of nature, and the other as their own peculiar province."

By the benefit of nature, the most cowardly and unactive are entitled to the privilege of life: but 'tis the property of the brave and generous to die honourably.

149. Being much averse to expose the young batchelors to the danger of the battle, he thought of every mean in his power to obviate it, and to provide for their safety. But, being perswaded that they would not hear any proposal to that ef-

fect, he delivered each of them a scytale, or staff on which the Lacedemonians wrote their secret letters, and with these dispatch'd them home to the Ephori. Of these young men three were but just espoused to ladies of quality; them, he was vastly concern'd about, and exceedingly solicitous to preserve, and, by the like pretext, commanded them to post home: but they, smelling the design, absolutely refused accepting the scytales; and one of them, excusing himself, spoke in this manner: "Captain, I did not follow you to perform the office of an express, but that of a soldier." The other said, "I shall do better staying here." And the third says, "I shall not be last, but the very first that shall rush in to the battle."

It may be thought worth enquiry, which of the two is the more admirable? the spirit of this most illustrious hero, who, without the least concern or anxiety of himself, was so solicitous to provide for the safety of the youths? or their contempt of death in the very prime of life, when they might reserve themselves for further service to their country?

### LEOCHADUS.

150. Leochadus, the son of Polyænidæ, being inform'd, that one of his sons was killed, gravely said, "I knew before that my son was mortal."

The wise man was no way surpris'd to hear, that a mortal was dead: nor did he think it a matter of great concern, whether one dies sooner or later, that must die, at best, in but a short time.

LYCUR-

## LYCURGUS.

151. Lycurgus, the lawgiver of Sparta, when he first attempted to reform his country, in reclaiming it from the present manners and institution, to a more temperate course of life, inspiring it with an emulation to the study of virtue and glory, being before much effeminated by luxury and arrogance, he gets two whelps of the same litter, one of which he allow'd to himself to take his own course, and had him fed at home with plenty of choice and rich meats; the other, he train'd up, with care and application, in the exercise of hunting. As the Lacedemonians were in a full assembly, he order'd the forum to be set thick with thorn and bramble bushes; and then getting a live hare, and calling for a dish of soup, which he laid down at the same time, let the hare start before the dogs, which being set loose, one, according to custom, scours away after the hare, while the other runs to the platter of soup. Upon which Lycurgus says, "Don't you see, my countrymen, that these two whelps, tho' of the same beard, yet, for their diversity of institution, have no manner of likeness one of another: so that exercise and practice are more productive of gallant exploits than nature. What shall our illustrious extraction, with which the greatest part of mankind are dazzled, avail us? the deriving our pedigree from Hercules profit us? unless we imitate his actions, by which he rendered himself the most celebrated and renowned of mortals."

This ingenious prince found out more effectual means to persuade the multitude, by placing this image of virtue before their eyes, than by all the philosophical



philosophical reasonings in the world. Children have naturally the faculty of reason; but it is experience that brings us by degrees to the proof and practice of it. Nature is indeed a powerful ingredient of the human composition; but instruction is more so, which corrects and even rectifies a depraved nature.

152. When he consider'd, that reducing the Spartans to an equality, would contribute much to maintain a good understanding, and introduce frugality among them, he made a new partition of the lands, giving every citizen an equal dividend. Afterwards returning home from his travels in foreign countries, he took a tour through these lands, being then newly reap'd, and observing every person's corn orderly plac'd, and the shocks and sheaves of equal bigness, he was wonderfully transported with the sight, and smiling said to those in company, "That Lacedemonia  
" looked like the lands of so many brethren who  
" had lately divided their inheritance."

Nothing is more pleasing to a good prince, than concord and harmony among his subjects: nor any thing more terrible to a tyrant.

153. Not contented with this, he resolv'd to make a division of their moveables too, that there might be no odious distinction or inequality amongst them: but finding that it would be dangerous to go about it openly, he bethought himself of this stratagem: He commanded all silver and gold coin to be cried down, and that only a sort of money made of iron should be current, whereof a great quantity was but very little worth. By this stratagem, it is scarcely to be imagined how many execrable vices were banish'd Lacedemon. Who would rob such a scurvy sort of coin? who  
would

would unjustly detain it? who would cheat and circumvent? be brib'd, or turn knight of the post, to compass it? when it was not easy to be hid after a man had it, nor brought a man any credit in the world by the possession of it. Thus was foreign traffick utterly cut off; for neither could the Lacedemonians buy any merchandise of strangers, nor did any merchant think it worth his while to bring in goods to any port of Laconia.

154. In the next place, he banish'd all arts that were not absolutely necessary: but he might have spared his proclamation; for they of themselves would cease, after the gold and silver were gone. Thus he expung'd all that was needless and superfluous out of the state; so that they were not pester'd with pedantic rhetoricians, fortune-tellers; pimps and perfumers. This totally suppress'd luxury and arrogance, the vices of the rich; and envy and knavery, the usual faults of the poor.

155. Lycurgus was treated in the same manner as most others who, as it were, declare war with the corrupt manners and practices of the people. For the rich, exasperated at these new institutions, set upon him, and from ill words came to blows; so that, at length, he was forced to run out of the assembly, being like to be ston'd to death. By good chance he got before all the rest, except one Alcander, who, pursuing more eagerly, came up to him, struck him, as he look'd behind, with a staff, and beat out his eye. When afterwards, by a publick decree, he had Alcander deliver'd up to him, to be punish'd as he thought fit, this incomparable philosopher was so far from accusing him, or putting him to any manner of trouble, that he took him home-

to his house, where, having an opportunity of observing his extraordinary sobriety, besides the natural goodness and mildness of his temper, he was so ravish'd with admiration of these excellent qualities, that, of an enemy, he became one of his zealous admirers, and told his friends and relations, that Lycurgus was not that morose and ill-natur'd man whom they formerly took him for; but of the sweetest and most gentleman-like disposition in the world.

156. Being ask'd, For what reason he did not use written laws? he said, "That the learn'd  
" and well educated may approve of what alterations will, from the circumstance of the time,  
" be afterwards thought expedient."

'Tis sufficient that a nation be well taught: they shall soon of themselves see what shall be needful for the time.

157. Being again ask'd, Why it should be enacted by the Rhetra, That the ceilings of their houses might be polish'd only by the ax, and their gates and doors smooth'd only by the saw? he answered, "That such ill-favour'd coarse houses  
" may never be suitable for receiving luxury and  
" superfluity; that they may observe a mediocrity in every thing they bring in at the door,  
" that so they may have none of those things  
" which other nations hold in so great admiration."

A man must have a more than ordinary share of folly, that would furnish such rooms with foreign and valuable goods; and pretend to pomp and magnificence in a house that was too narrow for the necessities of life.

158. Being ask'd, Why he order'd the maidens to use such exercises as running, wrestling, pitching  
ing

ing the bar, and throwing the javelin? he replied, "To the end that the fruit they conceive  
" may take deep root, grow strong, and spread  
" itself in stout and healthy bodies; and withal  
" that they may be more able to undergo the  
" pains of child-bearing; and lastly, if necessity  
" should require, that they fight in defence of  
" their children and country."

This extraordinary man knew what destruction idleness and sloth brought upon a country; that moderate exercise invigorates the body, and renders it healthy: for which reasons, he would not permit even the virgins to live free from manly habits, which in a manner was converting them into males, while, in most countries now, the males, by idleness and luxury, are transform'd into females.

159. Some people having objected to, and enquired the reason of exhibiting the young women naked, and exposed to public view, at their solemn feasts and sacrifices, he replied, "The reason is, that, being trained up to masculine  
" practices, they may be nothing inferior to the  
" men, either in strength, health, bravery, or  
" love of glory; and that they may slight and  
" despise false and vulgar praise."

This manner of proceeding I would not any more recommend to the males than to the females: only 'tis useful thus far, that it conduces to throw off that stupid shame which we are frequently prepossess'd with in our early years, and becomes afterwards a bar to noble and worthy actions. For they were taught to blush only at what was real turpitude: whereas you may find a great many women who would be vehemently ashamed to be caught naked, that yet would never blush at the



repetition or commission of shameful speeches, or dishonest deeds. There are besides several, whose cheeks would be covered with blushes, upon their being surpris'd in a simple dress or dishabille, and, on the contrary, would esteem it their only glory and happiness to flaunt out in public in a splendid dress, who, at the same time, are neglectful of those things which are truly decent, and can only be attended with real honour and praise. From hence came that sense of honour, that nobleness of spirit, the which we have an instance of in Gorgo the wife of Leonidas, who being told, in discourse with some foreign ladies, that those of Lacedemon were the only women in the world that had an umpire over the men, she briskly replied, ' That there was good reason for it, because they were the only women who brought forth men.'

160. Besides this, that he might promote marriage more effectually, those who continued bachelors were made infamous by law; for they were excluded from the sight of the public processions, in which the young men and maidens danced naked: nay, the officers compell'd them to dance round the market-place, in the very depth of winter, singing songs to their own disgrace, ' that they justly suffer'd the punishment, for disobeying the laws.' Moreover, they were denied that respect and deference which the younger were obliged to pay to their elders: and therefore no man found fault with what was said to Dyrcecellidas, a great Captain, and one who had commanded armies, who, as he came to the place of assembly, a young man, instead of rising and making room for him, told him, ' Sir, you must not expect that honour from me, being young, which

‘ which cannot be return’d me by a child of  
‘ your’s, when I’m old.’

161. A certain man ask’d Lycurgus, why he had enacted, that no portion should be given with their young women in marriage? “ That,” says he, “ none may be rejected for want of fortune, or that none be married on account of it: but that every young man, with an eye to the morals of his girl, may accordingly fix his choice.”

It was for the same reason, that he forbid the use of paints, and other ornaments, by which the women recommended themselves, under a false gloss of beauty. Nothing, but that sweet constraint, and unsophisticated dictates of nature, that mysterious sympathy of minds, which alone can make men happy in a married state, should stir up or allure the youth to matrimony.

162. Having prescrib’d a certain period of life, in which young men and women were allow’d to marry, he was interrogated about the intent of that statute? He made answer, “ That the offspring of parents, in an adult and perfect age, may be robust and healthy.”

From too early coition the bodies of parents are not only themselves debilitated, but the infirmity is transmitted to the offspring: besides, those, who too young beget children, want that authority which accompanies age. On the other hand, those, who, in the decline of life, beget children, neither enjoy them, nor live to give them a regular and perfect institution.

163. Being ask’d, Why he prohibited the husband and wife to sleep together, insomuch that each was to spend the greatest part of the day with those of their own sex, and to sleep  
with

with them at night, so that they should never come together but by stealth, and with the greatest circumspection, for fear of being discovered; for they would be so much ashamed of cohabiting together, that men frequently had children by their wives, before they saw their faces by day-light? he answered, “First, that  
 “they may be able and vigorous, by not enjoying one another to excess; then, that their  
 “mutual affection may continue fresh and enlivening, by abstinent continency: and finally,  
 “that they may produce more healthy and stouter  
 “children.”

Their interviews, being thus difficult and rare, served not only for continual exercises of their temperance, but further'd very much the end and intentions of marriage: besides, those short absences kept their passions still alive, which flags and decays, and at last dies, by too easy access and continuance of the beloved object. This was truly acting the father of his country, in watching every circumstance and opportunity to advance the public utility, and in consulting, as much as in him lay, the advantage of both mind and body. But most supreme magistrates of our day, if they can fleece their subjects, by tributes and taxes, to support their own illegal and enormous excesses, now and then punishing very flagrant crimes, look upon themselves as lawful magistrates, when, in reality, they do no more than exhibit examples and incitements of vice to the people.

P164. It is certain, that, so long as these ordinances continued in force, the women there were so far from that scandalous liberty, which hath since been objected to them, that they knew not what

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what the name of adultery meant; a proof of this we have in Geradas, a very ancient Spartan, who, being ask'd by a stranger, What punishment their law had appointed for adulterers? answered, "There are no adulterers in our country." But, replied the stranger, suppose there were one, and the crime proved against him, how would you punish him? He answer'd, "The offender must give the plaintiff a bull, with a neck so long, as that he might drink out of the river Eurotas, that runs at the foot of Taygetus, over the top of the mountain." The man, being surprised at this, says, Why, 'tis impossible to find such a bull. Geradas smilingly replied, "'Tis equally impossible to find an adulterer in Sparta."

165. A certain man once proposed to Lycurgus, by all means, instead of an aristocratical government, to erect an absolute popular equality in Lacedemon. "Begin it, friend," said he, "first in your own house."

Pithily intimating, that none should attempt to introduce any other form of government in the state, but such as he should like in his own family, as the state is nought else than a great house, or family.

166. Being ask'd his reasons for enacting, That the least and meanest of every thing should be offered to the gods in their sacrifices? he replied, "That we may always have something to offer to them."

This great philosopher apprehended, that the Deity delighted more in frugality, than in prodigality, or rich victims, lest penury or luxury should attend, and creep in, under the name of religion; and that God does not need our costly



ly tributes. Who would not be ready to say, that splendor and magnificence should accompany the worship of the gods?

167. Being ask'd his reason for prohibiting to besiege castles and citadels? he made answer, "That brave men may not be slaughter'd by women and boys, or such like persons."

He did not approve of that manner of making war, in which valour had no share. What part does it bear in our battles, where cannons and guns are the principal instruments of action?

168. The Spartans were at great pains to feed and adorn their hair: with regard to which, Lycurgus had given them in precept, "That, as a good head of hair graces the handsome, and renders the deform'd more dreadful to the enemy, they should be careful of it, since it was an ornament attended with small expence."

How preposterous is the practice of such who shave these parts of the body which nature has clad with hair, as well for the sake of decorum and modesty, as for the sake of preserving health? A head of hair is a natural ornament that gives an advantage to good looks, and an additional terror, or something of a savage horror to bad looks.

169. Being ask'd the reason he forbid plundering the enemy kill'd in war? he replied, "Left, by being too intent upon the plunder, the soldiers should neglect the battle: but that they keep their poverty together with their ranks."

This wonderful man, looking upon riches as the seminary of all vice and wickedness, dreaded every occasion of enriching them that presented itself

itself to the citizens, tho' the gross of mankind place all human felicity in proportion to the share of it they enjoy.

170. Lycurgus seeing a keeper teach a blood-hound to follow a train, "Observe," said he, "what pains yonder master takes to make his servant useful and profitable for his pleasure! who would not then with diligence train up his son in the school of virtue, that he may become in time a worthy member of the commonwealth?"

171. Tully tells us, in his book of epistles to Brutus, that Lycurgus was wont to say, "That the commonwealth consisted of these two main heads, Rewards and Punishments."

### LYSANDER.

172. Lysander, being ambassador with Dionysius tyrant of Sicily, was, on his departure, desired by the tyrant, of two very rich gowns, to chuse that he lik'd best, as a present for his daughter. "She'll like best to chuse for herself," says Lysander: upon which he took up both the robes, and went his way.

Here is nothing worth of imitation, far less of a Spartan: nor is there any example to be expected from this General, besides the produce of a malicious, cunning, and fraudulent disposition.

173. Being reprimanded for using so much subtilty and private craft in his management of the war, as quite inconsistent with the virtue of the posterity of Hercules, he laugh'd, saying, "That, in a case where one can't wear the spoils of the Lion, he must put on that of the Fox."

Meaning,

Meaning, that matters which are not practicable by open and fair means, must be brought about by private methods and downright deceit.

174. One told him, by way of compliment, that he spoke very handsome of him, and had been at much pains to defend his character from abuse: whereupon Lysander says, "I have at my country-seat two oxen; they are both silent, and yet I know for certainty which of them is lazy, and which fit for work."

He meant, that true genuine worth needs no recommendations: but those, who have never done any thing praise-worthy, are they who need trumpeters to sound their praises.

175. An ambassador from Megara, a mean state, at an assembly, taking a great deal of freedom with Lysander's character, spoke mighty things: whereupon Lysander says, "Friend, thy speech would require a city."

176. A Persian ask'd him, What commonwealth it was, whose policy he most approv'd of? "That," says he, "in which the brave and the coward have their proper deserts render'd them."

Intimating, that virtue ought to be encourag'd by distinguishing marks of honour, and reward; and the timorous rous'd by proper marks of ignominy.

#### N A M E R T E S.

177. Namertes, being stiled the Happy, by a native of a country he had been ambassador in, on account of his having a great many friends, ask'd, How such as had many friends should know whether they were sincere or pretended ones? The other, answering he could not tell, begg'd the

the favour to know. "Then," says Namertes,  
"Learn by adverse fortune."

N I C A N D E R.

178. An Athenian having told Nicander, You Lacedemonians are great lovers of idleness. "True," replied he, "but then we don't study  
"to procure it upon any terms whatever as you  
"do."

He judg'd leisure, purchas'd by honourable means, irreprehensible: but thought those, who studied to indulge it by any measures, right or wrong, deserving of reproach. The Athenian called a freedom from the exercises of mean and sordid arts idleness.

Z E U X I D A M U S.

179. Zeuxidamus, being ask'd, Why the Lacedemonians did not commit their laws concerning valour to writing, and accustom their youth to reading them? answer'd, "Because our youth  
"are more accustom'd to regard valiant actions,  
"than writings."

It is a kind of cowardly indolence to dispute constantly about fortitude, after the manner of philosophers. The rules of virtue may be deliver'd in a few dogmas; and it is only practicable by actions.

P A N T H O I D A S.

180. Panthoidas, hearing some philosophers, in the academy at Athens, lecturing upon virtue, was ask'd, How he lik'd their discourses? "They  
"are excellent indeed," said he, "but methinks  
"they are quite lost upon you, as you don't practise them."

He



He smartly touch'd the Athenians for having virtue always in their lips ; but rarely in their practice.

# PAUSANIAS.

181. When the Athenian exiles exhorted Pausanias, the son of Cleombrotus, to make war upon their country, they said, in order to incense him the more against them, that the Athenians were the only people, upon his being proclaim'd victor at the Olympick games, who hiss'd him. " When they behaved so ill, at a time I merited well of them," said Pausanias, " How much worse, may we suppose, would their behaviour be, if I was to hurt them ?"

A remarkable instance of moderation ! not to be moved with the most provoking and atrocious contumely.

182. Being ask'd the reason of their making Tyrtaeus the poet a citizen of Sparta ? he made answer, " Lest it should be said, that we had a foreign commander."

Poets were in no great esteem among the Spartans : nor was it upon the score of his being one, that they conferr'd this singular piece of honour upon him ; but that, being a brave captain, he might have the reputation of vindicating his own country.

183. A dwarfish little fellow urg'd with great earnestness, that a bold push should be made against the enemy, both at once by sea and land : upon which Pausanias says, " Pray, Sir, let us see you stripp'd of your clothes, that we may know what an author of a war we have to trust to !"

Here

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Here was a bitter taunt, deservedly aim'd, to ridicule a man, whose foolish arrogance would presume to stir up brave men to a war, in which he himself could give no manner of assistance.

184. Hearing some of the soldiers, upon examining the spoils taken from the Barbarians, express their admiration of the great value of several rich suits of clothes found among them, he said, "It were better for them to have been of much value themselves, than possess valuable things."

This brisk animadversion, upon the false admiration of his army, tended to attract their attention to things truly valuable.

185. After his victory over the Medes at Plateæ, he ordered the supper which the Persians had prepar'd for themselves, being a most sumptuous and delicious one, to be served up, saying, "Persian, what a belly-god you must have been, who, when you had so much choice delicacies of your own, would fain have our hasty-pudding to-boot!"

Insinuating, that it is great madness in a rich and opulent nation to enter precipitately on a war with one that is poor, and has got little or nothing to lose: for, if that nation should succeed, their advantage is but small; if otherwise, their loss is great.

PAUSANIAS the Second.

186. Pausanias, the son of Plistonax, in a controversy with a native of Tegea, where he had been then a fugitive, extoll'd the Lacedemonians with the highest encomiums: whereupon he was scornfully ask'd by his antagonist, Why, if that was the case, he did not stay at Lacedemon, rather than fly the country? "Because," retorted

retorted he, "it is the sick, not the sound, who  
" need the physician."

Intimating to the Tegean, that the corrupt  
morals of his country stood in need of Spartan  
discipline.

### PÆDARETUS.

187. Pædaretus, being told by one, in a great  
fright, that the enemy were prodigiously nume-  
rous, replied, "That's very well; for then we  
" shall kill the more, and thereby gain the greater  
" glory."

What the other laid hold on to intimidate, and  
plead an excuse for cowardice, he readily con-  
verted to a spur for actions of bravery. Who-  
ever, by pleading the difficulty of the attempt,  
disswades from an honourable purpose, may be re-  
futed by his own weapon.

188. Observing a man, who was soft and ef-  
feminate, much applauded, and caress'd by the  
citizens for his great humanity, he told them,  
"You ought never," said he, "to approve of  
" a man for his near resemblance to a woman,  
" nor a woman for affecting any similitude of a  
" man, but in a case where she may be urg'd by  
" necessity."

He perceived, that particular modes of be-  
haviour distinguish'd the good man, and that others  
constituted the accomplish'd woman. He ad-  
mitted necessity to plead the woman's excuse for  
being transfigur'd to a man; but allow'd a man  
no manner of plea in degenerating to personate  
a woman: thus, the same behaviour is not equal-  
ly becoming a prince that is a plebeian; nor a  
magistrate that is a private man.

189. Having

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189. Having set up candidate for the order of the three hundred men of Sparta, which eminence amongst them obtain'd the supreme dignity, he was rejected: upon which he took his leave, smiling as he went. The Ephori, having order'd him back, to account for such behaviour, demand'd his reasons for laughing. "Why," said he, "I'm only overjoy'd to find, that this republic has three hundred citizens better than myself."

What sentiment more worthy a philosopher than this! He did not complain of his repulse, nor did he object to the choice made by the Ephori: but exulted more in the public happiness, than he would have done in having the honour conferred on himself.

PLISTARCHUS.

190. Plistarchus, the son of Leonidas, observing a certain advocate use a great many ludicrous phrases in the course of his pleading a cause, interrupted him, saying, "I would have you, my friend, to beware how you accustom yourself to speak ridiculously, lest, as those that deal in wrestling turn wrestlers, you become ridiculous."

This excellent man perceived, that a few slips might be pardon'd; but that, when the error turns to a habit, it becomes incurable.

POLYDORUS.

191. Polydorus, the son of Alcamenes, told one that had a constant habit of threatening his enemies, "You don't apprehend, my friend, how great a part of the spirit of your resentment you waste to no purpose."



A man that is determinately bent to avenge himself of his enemy, effectuates no more by threats, than forwarning his adversary of his intentions; and thereby frustrates, in a great measure, his capacity of hurting him. It is more the part of a brave man to harm his adversary by deeds, than by words.

192. When, after the battle of the three hundred, and the Argives were a second time routed, the allies advised Polydorus not to slip that opportunity; for, by making a brisk attack upon the enemy's walls, he might take the city: adding, that it would be easily effected, because the men were slain, and that they were mostly women who remained. He return'd answer, "To reduce the rebellious upon an equal footing in the field, I take to be consistent with my honour: but, as the war commenc'd about the propriety of their lands, I don't think it equitable to make any attempt upon their city; for I came here to seize lands, and not to storm towns."

This noble-minded prince was resolved to treat a public enemy in every respect agreeable to justice and equity. Yet most princes now think themselves justly entitled to take of an enemy whatever advantages they can lay hold of; insomuch that, if they contended about a petty town, the victor would from thence take occasion to seize upon the whole dominions of the vanquish'd. He thought it also below him to engage an enemy under any disadvantage, and who was not equally well provided with himself: for such a victory is more reasonably term'd an act of cruelty than of fortitude.

193. Being

193. Being ask'd the motive that made the Spartans expose themselves in battle, with such intrepidity, to dangers of whatever kind? He answer'd, "Because they are taught to reverence, rather than fear their commanders."

Reverence is accompanied with love: but we fear those mostly whom we hate. He discharges his duty better, who performs it with a benevolent disposition, than he who does it from a fear of punishment.

### POLYCRATIDAS.

194. Polycratidas, the Orator, being sent ambassador, with some others, to the Persian Generals, was ask'd, Whether he came in a public or private character? "If we succeed," said he, "in a public; if not, in a private capacity."

If he succeeded in his embassy, he wanted the glory to redound to his country: if not, he desired the ignominy of a repulse might not affect it.

### SOEBIDAS.

195. Soebidas, being besieged by the enemy in a dry and stony place, so that he could come at no water, was at last constrain'd to agree with them upon these hard terms: "That he would give up to them all his conquests in their country, provided that he himself, and all his men, should drink of a spring not far from his camp." After the usual oaths and ratifications, he called his soldiers together, and proffer'd him that would forbear drinking, the government of all his conquests for a reward. Their thirst was so much stronger than their ambition, that not a man of

them was able to forbear. In short, when they had all drank their fill, up came the King himself to the spring, and, having sprinkled his face only, without swallowing one drop, he marched off in the face of his enemies, refusing to yield his conquests, because he himself, and all his men, according to the articles, had not drank of their water.

### TELECRUS.

196. Telecrus, being told, that his father spoke very ill of him, said, "He had reason to speak so, or else he had never done it."

He chose rather to stand condemn'd himself, than admit that his father spoke inconsiderately. It is an instance of both piety and modesty.

197. His brother complaining that the citizens were not equally well affected to himself, as they were to Telecrus, but acted very ungenerously, in not appointing him one of the Ephori, "You," says Telecrus, "can't bear an injury, but I can."

Signifying, that those who would curry favour with their fellow-citizens, must put up with, and wink at many injuries and affronts.

198. Being ask'd the meaning of that custom amongst the Spartan youth, of rising up on the approach of a senior? he made answer, "That, being accusom'd to respect such as are join'd to them by no tie of relation, they may pay the greater reverence to their parents."

The best manner of reconciling us to the duty we owe, is to use ourselves to perform more than is barely due.

## CHARILLUS.

199. Charillus, being ask'd the reason, Why Lycurgus gave the Lacedemonians so few laws? answer'd, "Those that are a people of few words, don't need many laws."

200. Charillus told his slave, upon behaving himself insolently, "If I had been in a passion, I should have surely killed thee."

He was so sensible that nothing could be either said or done aright by an angry man, that he guarded against passion, even while he corrected a slave.

201. Being ask'd, What commonwealth it was that he thought the best constituted? he made answer, "That, in which the fellow-citizens, without any seditions, strive who shall outvie one another in the possession of virtue."

In most states, the subjects generally contend for honours and riches: few or none strive together for a superior portion of virtue.

## CHILO.

202. Chilo the Lacedemonian, said to be one of the seven wise men of Greece, being ask'd, What Jupiter was doing? answer'd, "Depressing the High, and exalting the Low."

203. Being ask'd, What particular advantage the Learn'd had over the Ignorant? he answer'd, "In having good hopes."

He filed those only Learn'd, who, being instructed in the laws and institutes of virtue and honesty, led a life agreeably to that institution. Supposing those only on a par with the wicked in other advantages; yet this special benefit they en-



joy over them, to live in expectation of the reward of their virtue in another life.

204. He used to say, "That, as the touch-stone tried gold, gold tried men."

205. He gave in precept, "Love, as if you should hereafter hate; and hate, as if you should hereafter love."

This is a caution not to entertain such violent grudges, as preclude the power of reconciliation: nor to trust a friend so far, as to have it in his power to injure you, in case of your turning enemies.

206. He was wont to say, "That nothing should provoke us to rail against any body; because that, after we have said all we were able, we should yet, in our turn, hear enough to vex us."

Reviling has its own pleasure; which, however, we find, is more than countervail'd by that excessive pain which accompanies the mortification of hearing ourselves treated with indignities.

207. He would say, "That the tongue should not be suffered to out-run the mind."

This saying intimates the necessity of premeditating before we speak: because a sentence once spoke is irrevocable; whereas the first hint may be corrected by a succeeding better one.

208. He used to say, "That a real loss was preferable to dishonest gain: for the one was only for once a subject-matter of grief; but the other was perpetually so."

A loss in substance may be repaired; but the loss of character is irrecoverable. A loss of means can affect us but for a short season; but the consciousness

sciousness of a bad action proves an everlasting torment to the mind.

209. Being ask'd, What it was, that might be accounted a difficult matter? he return'd for answer, "To conceal a secret."

210. He used to say, "That we ought to be more ready to visit our friends, under the circumstances of a bad, than a good turn of fortune."

Every one, whether friend or acquaintance, is ready to attend a man in prosperity: but they are friends indeed who stick to a man in adversity.

211. He forbids, "To speak ill of the dead, as it seems cowardly to traduce those that can't answer for themselves, and mean to fight against ghosts and hobgoblins."

212. He directed the youth, "To honour their elders, that, when they themselves should turn old, they might be held in esteem by others."

This custom was productive of both these advantages: first, that the authority and reverence paid to old age might restrain the extravagant licence and wantonness peculiar to youth: and next, that this deference might keep the aged on their mettle, to square their behaviour to the gravity of their character, and do nothing foolish or shameful to make them obnoxious to the ridicule of youth.

213. He admonisheth, "Neither to praise, nor deride any person puffed up by his good success: because it must be an unfortunate happiness that renders a man insolent; and challenges more the tears, than the applause of any one."

The insolent are less to blame, than they who feed their insolence : thus, the people often roar out against the avarice and tyranny of a prince, even tho' they themselves corrupted him.

214. He desires us, " To vanquish anger, as  
 " it is the most powerful and dangerous affection  
 " of the mind, and a greater conquest than that  
 " over an arm'd enemy ; since it proves no less  
 " fatal to mortals than an enemy."

215. He says, " That our honour is concern'd  
 " to forget a kindness we have bestow'd, and to  
 " make mention of that we have received."

The generality of mankind act quite otherwise. If any has done a good or friendly action, it is soon heightened, and exaggerated beyond all measure : on the contrary, if they themselves have received a favour, it is immediately forgot, dissembled, or diminished.

216. The following saying is attributed to him,  
 " Don't walk hastily."

The genius of a man may be learn'd from his gait. A forward walk betokens a precipitate mind ; and a mincing one is the sign of an effeminate mind. Our public carriage and deportment ought to be proper and uniform.

The three following sayings of his were consecrated to Apollo, and set up in his temple at Delphos :

217. " Be acquainted with yourself."

218. " Desire nothing overmuch."

219. " Misery is the constant companion of  
 " debts and strifes."

220. Chilo

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220. Chilo said, "That the friends and favourites of Kings were like casting counters, that sometimes stood for one, sometimes for ten, and sometimes for an hundred."

221. Hearing a certain man vaunt, That he had not an enemy in the world, Chilo ask'd him, "If he had ever a friend?"

Intimating, that enmity and friendship are so mutually connected, that it is not possible that he who has many friends, should escape enemies.

222. He said, "That we ought to regulate our life so, as not to become terrible to our inferiors, nor contemptible to our superiors."

223. He said, "That a youthful age was desirable, but aged youth troublesome and grievous."



T H E  
A P O P H T H E G M S  
O F T H E  
A N C I E N T S.

B O O K   I I.

Apophthegms of Anonymous LACEDE-  
MONIANS.

1. **A**N old Spartan, being ask'd, Why he wore a long grizly beard? answer'd,  
" That, viewing these gray hairs, I  
" may do nothing unworthy of them."

A good man, with every occasion, pursues the means proper to stimulate him on to virtue.

2. A Lacedemonian hearing, that, in other countries, the guests were compell'd to drink after supper, says, " Are they compell'd to eat  
" too?"

He animadverted on a custom of the Greeks, who forced their guests to drink off a certain number of bumpers: which custom is, in fact, no less  
absurd,

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absurd, further than habit may give it countenance, than were one constrain'd, who was no way hungry, or disposed for victuals, to eat up a certain measure of meat.

3. Another, upon hearing that passage in Pindar, wherein Athens is term'd the bulwark of Greece, recited, said, "Greece shall soon fall in ruins, after she leans to such a bulwark."

This was upbraiding the effeminacy of the Athenians, in not conforming themselves to the poet's eulogium on them : or taxing the unreasonable vanity of the poet, in bestowing this compliment upon a state that had no manner of title to it.

4. Some person, seeing a piece of painting, that represented a great slaughter of the Lacedemonians by the Athenians, cried out, O brave Athenians ! Which a Lacedemonian hearing, says, "You mean in the picture."

Intimating how vain and unaccountable it is to glory in a picture, when painters take no less liberty than poets, to deceive.

5. A Lacedemonian, being in company with one who took great pleasure in hearing backbiters and defamers, said to him, "Cease to give any ear to my prejudice."

He perceived, that they were not only culpable, who calumniate others ; but even they who delight in hearing calumny. It is an injury done the innocent, to hear a malicious tongue : for there would be no revilers, if there were none that took pleasure in hearing them. Therefore the Lacedemonian, in a manner, expostulated with him who sat satisfied to hear him traduc'd.

6. A certain Spartan, going to punish a slave, who alledged in his own defence, that he did not transgress with his will, said, "Nor shall you be punished with your will."

This is a trite, but silly excuse. We ought to watch our behaviour so, as not to trespass thro' imprudence.

7. A Lacedemonian, on his travels, seeing some men seated upon state chairs, said, "Heavens forbid I should sit on a seat, whence I could not arise to pay my respects to a senior."

Had he seen how our elders are often shov'd off the public streets, to make way for one young enough to be their grandchild, carried about by his fellow-citizens in a chair, what reflexions would he make? What idea would he form of us from our sight of chairs, coaches, and other multitude of different vehicles? The Lacedemonians would not think it possible for mankind to degenerate to such luxurious sloth and wantonness: nor, that fellow-citizens, entitled to the same liberties and immunities, could be so low and servile, as to debase themselves to perform the office of horses.

8. Another, seeing Diogenes the Cynic naked, in a vehement cold morning, grasping a brazen statue round, ask'd him, "If he was not cold?" upon denying he was, "Then," says the Spartan, "where is the great matter in it?"

The philosopher expected vast compliments upon himself, for having a body so fortified against the injuries of the weather: but the Spartan thought it no more, than if a man was to embrace the same statue in a hot day, providing he could do it without an inconvenience.

9. A stranger, coming to Lacedemon, who made profession of being able to stand upon one foot while he put his slipper on the other, said to some person that stood by him, as he perform'd, I don't believe, Spartan, that you could stand so long upon one leg. "I own to you," says the Lacedemonian, "I could not: but then, there is not a goose in all Lacedemon but could do it."

He smartly derided the vanity of an art that was productive of no public use or utility. Of this nature are the professions of jugglers, tumblers, and the like.

10. A Spartan, hearing an Argive say, That there were a great many Spartan sepulchres among them, replied, "But there is not one Argive sepulchre among us."

The Lacedemonian very smartly retorted that compliment, which the Argive intended his own country, to a mark of ignominy.

11. A Lacedemonian, taken captive, and brought to public sale, when the crier call'd out, 'I sell a Lacedemonian,' clapp'd his hand upon the crier's mouth, telling him, "Cry, that you sell a prisoner."

He could bear his own lot with resignation and patience; but could not bear to think, that his fate, in being sold at an auction, should reflect any scandal on his country.

12. One of those soldiers, who were in pay under Lysimachus, being ask'd by him, If he was one of the Helots? meaning the Spartan slaves, he answer'd, "Do you imagine, Sir, that a Lacedemonian would come to receive twopence of you?"



He chose to be thought a slave, sooner than he should allow this disgrace on the Lacedemonian name.

13. When the Thebans, upon their defeating the Spartans at Leuctra, marched up to the very bank of the river Eurotas, one boaster, amongst them, cried out, Where are your Lacedemonians now? "Not here," says a Spartan prisoner that overheard him, "otherwise you had not come here."

Tho' a poor vanquish'd captive, he could not bear to hear the victory boasted of; nor could he shake off the Spartan disposition.

14. The Lacedemonians did not appoint any masters to instruct their children in the manly exercises of wrestling, &c. in order that disputes of that nature might be decided by simple nature, and not by art: whence Lysander, being ask'd, How he came to be vanquish'd by Charon? he replied, "By mere dint of art."

This nation never esteem'd that a glorious victory, which was obtained more by cunning and artifice, than by true fortitude of both mind and body. As every art deviates, in some measure, from natural simplicity, 'tis so far allied to deceit.

15. When Philip enter'd the country of the Lacedemonians, he wrote to them, That he wanted to know, whether they inclin'd he should come as a friend, or an enemy? They answer'd, "Neither."

By this abrupt and simple word, they disclosed a true Laconic spirit: and, by denying the king a passage thro' their country, in such express terms, they discovered a resolution peculiar to brave men.

16. They

16. They fined their ambassador, for saluting Antigonus, to whom he was sent in that character, by the name of King, notwithstanding he carried home with him, from King Antigonus, as much corn, at a time they were greatly distressed for provisions, as amounted to a coomb and a half for the share of every citizen, after it was divided.

Such was the rigour of their laws, that, even after so eminent a service, besides succeeding in his embassy over and above, as that of relieving them when a famine prevailed in the country, they would not overlook the offence of uttering one single, unguarded word.

17. They imposed a fine upon the father of two young men who had discorded, for dissembling the difference among the brethren.

They judged that the young men, who transgress'd thro' the imprudent heat of youth, ought to be pardon'd; and imputed their trespass to the father, whose authority ought to prevent the rise of any such differences.

18. They laid a fine upon a strange harper that came to Sparta, for touching the strings with his finger, instead of an ivory stick: so impatient were they of any innovation upon a practice that had received the sanction of the public use.

19. Two boys having quarrell'd, the one gave the other a mortal wound. The companions of the wounded declared to him, as he was dying, that they would avenge his death, by killing the author of it. But he says, "Don't, for Heaven's sake; for that would be unjust, as I myself should have have done that, if I had been stout enough to have prevented him."

True

True Spartan genius ! who, dying fairly vanquish'd, forgave the victor. What could be more happy than their bent of disposition, which, at such a tender age, was so impress'd with the just notions of true valour ? not train'd up to that cruel fierceness peculiar to a military habit of life.

20. At the time it was customary among the Spartans, for boys nobly born to steal whatever they could carry off privately, without being obnoxious to any disgrace, but lay under great scandal upon their being detected, some boys stole a live cub. Those who had lost it coming in search of the cub, the boys committed it to the charge of one in their company, who hid it under his cloaths. Though, in the mean time, the enrag'd savage gnawed the child's side into the very bowels, he was all along silent, nor gave the least sign of uneasiness, for fear of discovering the theft. After those who had come in search of the cub departed, the other boys, seeing what happen'd, chided him, saying, It were much better to discover the fox, than conceal it at the expence of your life ? " Not at all," replies he, " Better for me to die in these agonies, than to be traduced with the infamy of having it said, That, by my effeminacy, I made a purchase of an ignominious life."

What could be more perfectly happy than the philosophy of those noble children ?

21. Some people, having met a company of Lacedemonians, told them, ' Spartans,' said they, ' 'twas but just now a gang of robbers left this place, 'tis lucky for you that you did not fall in among them.' " By Mars," say they, " 'Tis more lucky for them, that they did not fall in among us."

This



This nation was no way intimidated with those things that prove so formidable to the rest of the world.

22. A Lacedemonian, being ask'd, What trade he profess'd? answer'd, "That of being free."

Though this people were not masters of the doctrines of philosophers, nor masters of any handicraft whatever, yet they understood the art of maintaining their liberty with invincible resolutions, and disdain'd a docility that tended to make them slaves either to men or vices.

23. A Spartan boy, that was captive to Antigonus, being purchased at a sale of prisoners, proved very obedient to his master as long as he thought he was employed in decent and gentlemanly offices: but, being desired to fetch the chamber-pot, he refused to comply to such a service; and, upon his master's insisting his bringing the pot, he told him, "You shall soon find what a bad market you have made of me;" and so running up to the house-top, he leap'd out at a window, and instantly died.

He could bear to be a captive, but could not put up with servitude; of which he determin'd to rid himself, and by his death retrieve his liberty.

24. Another boy, being brought to sale, was ask'd, by one of the bidders, Wilt thou be a frugal boy in case I buy thee? "Yes," replies he, "if you don't buy me."

A servile fate could not teach him to speak servily. A man that is by nature virtuous, will be so in every place and condition of life.

25. A Spartan, being ask'd, If it was safe going to Sparta? answer'd, "That depends upon  
I " the



“ the manner of the man that goes there : for  
 “ lions lament their going, and we chase the  
 “ hares out of their lurking places.”

Signifying, that Sparta was no safe habitation for fierce and violent men, or to the cowardly and effeminate : because that such as went there with any hostile intention, were always with a superior bravery received ; and that those who were over delicate and lascivious, found no shelter or retreat in Sparta.

26. Another, being mortally wounded by an arrow, said, as he lay at the point of death, “ I  
 “ should have no concern for dying, but for  
 “ these two reasons : first, that it happen’d by  
 “ a cowardly and woman-like archer ; and next,  
 “ that I die without having ever performed any  
 “ illustrious exploit.”

It was a great comfort to be vanquish’d by the hand of a brave man ; and they left the world contented, who left a memorial of their noble actions behind them.

27. A Lacedemonian, seeing the waiter of a bagnio serving Alcibiades with a vast deal of water, says, “ Strange ! he pours more water still  
 “ upon him ; sure, instead of being clean, he  
 “ must be most vehemently foul.”

This scomme was aim’d at the infamous life of Alcibiades.

28. A Lacedemonian, going to an inn, gave the people of the house some fish to dress for him ; upon which the innkeeper ask’d him for cheese and oyl, to make the sauce. “ What ?” says he, “ If I had cheese, I should not want  
 “ victuals.”

The Lacedemonians did not understand the meaning of mixing one meat with another, when  
 one

one alone would be sufficient. How different is the simplicity of this Lacedemonian, from the nature of those who compound a hundred different ingredients together in one dish?

29. Another, hearing some people admire the happiness of a certain city, for being the rich owner of many ships, said, "I should be very loath to trust my happiness to hang upon a few ropes."

All our wealth is in the hands of fortune; but that more immediately so, which traders commit to ships: for, if the ropes happen to break, a shipwreck, and the loss of the cargo ensue.

30. A certain person told a Lacedemonian, that he lied. "'Tis because I'm free," says the other; "for others are whipp'd, unless they tell the truth."

The Lacedemonian, by this jocular repartee, baffled the bitter affront, and put, by the bye, his adversary in mind, that he was no Spartan, and consequently not free; so that he should run the hazard of being flogg'd, as slaves are wont to be used, for telling a lie.

31. When Philip King of Macedon sent the Lacedemonians some peremptory orders by a letter, they wrote back in this manner: 'In regard to those matters, of which you wrote us.' "No."

The King's long epistle they answer'd by this single syllable (*οὐκ*) No. Still they remained mindful of their national brevity, and usual bravery.

32. When Philip marched with his army into the heart of Lacedemonia, and matters were at such a pass, that it was improbable the Spartans could escape being cut off to a man, the King said to one of them, 'Lacedemonians, what will  
'you

‘you do now?’ “What else,” replied he, “than die, as we are the only Grecians, who, by not learning to submit ourselves to others, still remain free.”

None, who is prepar’d to die, will be forced into bondage. How sweet is liberty to those who purchase it by death? and how wretched a thing is slavery, when death is preferr’d to it?

33. After the defeat of Agis, Antipater demanded of the Lacedemonians fifty boys, as hostages: upon which Eteocles, one of the Ephori, made answer, ‘That he would not give him the boys, lest, living licentiously, they should become untractable to the discipline of their country, and so cease to be citizens: but that he would agree to send him double the number of women and old men.’ Antipater threaten’d them in the most direful terms, unless they complied with these overtures. Upon which the people unanimously cried out, “If your orders are more bitter than death, we shall the more readily die.”

To find these the sentiments of every other citizen, would not seem perhaps such a miracle: but to find it the universal voice of the people, was prodigious. By this example, we see what anxiety and care is due to the institution of tender age; when they could not think of admitting as citizens such as were licentiously educated: just as if a mother should abdicate her born son, if he did not correspond in probity with the character of his ancestors.

34. A man, trembling for age, who came to see the Olympic games, finding no vacant seat, walk’d the whole round of spectators, to look for one. The Athenians invited him often, under pretence



pretence to make room for him ; but he would no sooner come up, than they not only denied him, but played their jokes upon him, and ridicul'd him at a cruel rate. Thus was the poor old man insulted and despised, till he came up to the Lacedemonians, who no sooner saw him approach, than they all rose from their seats, to give him place. The spectators were so delighted with this piece of behaviour, that they approv'd of it, by shouting, clapping, and other signs of approbation. Upon which a spectator said, " By Jove, " the Athenians know exceeding well what is " right, but never do it."

Philosophical disquisitions concerning right and wrong were very accurately discuss'd at Athens: but the Spartans, who never received these doctrines, otherwise than from the institutions of their ancestors, practis'd both virtue and morality, by their words and actions.

35. A Lacedemonian told a beggar, that was asking alms of him, " My charity would make " you a greater beggar still ; for the first who " gave you charity was the instrument of your " scandalous life, by giving you an opportunity " to indulge your lazy habit."

Begging was a disgraceful condition among the Lacedemonians ; because they hated indolence, and were content with little. 'Tis true, that benevolence to mendicants bears an appearance of great virtue : but then, that charitable intention of many pious and good men, serves mostly but to sustain the luxurious sloth of many bad men.

36. A Lacedemonian, seeing one go about to collect money for the gods, says, " I don't care " much for gods poorer than myself."

37. One



37. One who had a very deform'd wife, surprising an adulterer on bed with her, dismiss'd him only with this reproof: "Miserable wretch! "you must have been in very great necessity."

Here is a notable example of moderation and self-command. Who, in detecting an adulterer in bed with his wife, could promise to keep his temper in this manner? But the Lacedemonian seem'd rather to pity the man, as if drove to the crime by something of exigency, as should seem to be the case, in venturing to endanger himself in a criminal conversation with a woman so deform'd, as he could have no pleasure in.

38. A Lacedemonian, that went to Athens, observing the professions of cooks, victuallers, pimps and publicans cried about the streets, and several other functions, that seem'd to him equally mean and scandalous, going forward; upon his returning home to his own country, was ask'd, How matters went on at Athens? "O! every thing very decent and honourable," replies he.

39. An Athenian ask'd a Spartan, What walls do you like best? "Those which will defend themselves," replies the Spartan.

40. The Lacedemonians were besieg'd by the Athenians in the port of Peile; which being won, and several Lacedemonians both slain and taken, there was an Athenian said to one of them that were taken, Were they not brave men that lost their lives at Port-Reile? He answer'd, "Certainly a Persian arrow is much to be set by, if it can chuse out a brave man."

41. Why do you make use of such heavy money, says an Athenian to a Lacedemonian? "Because men should be the sooner weary of it," replies the Lacedemonian.

42. Buris

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42. Buris and Spartis, two Lacedemonians, offer'd themselves to go to Xerxes King of Persia, to be punished at his discretion, being the sentence the oracle pass'd on the Lacedemonians, for killing the Persian ambassadors. When they came to the King, they desired, "To be put to death, in any way he thought proper, to atone for the Spartans." The King admiring their piety to their country, as well as the fortitude of their resolutions, freed them from the punishment, only desir'd they would stay with himself. They made answer, "How can we live, and re-linquish our country, our laws and friends, for whose sake we came here, with a determinate resolution to die." Indarnus, the King's General, insisted, telling them, that they would be held in equal esteem with the King's most intimate friends, providing they agreed to stay. To which they replied, "You seem to be ignorant of the sweets of liberty, which, sure, no man in his senses, that was acquainted with it, would forfeit for the kingdom of Persia in exchange."

In this one action, we have the strongest examples of their affection to their country, their constant, violent love of liberty, and their intrepidity at the apprehensions of death.

43. A Lacedemonian, being ask'd some question, answer'd in the negative: whereupon the other told him it was false. "Don't you think yourself a fool," says the Lacedemonian, "in asking a thing you know already."

44. Why, says an Athenian, do you Spartans make such short speeches? "To bring one another sooner to the point," replies a Spartan.

45. The

45. The Lacedemonians, going ambassadors to Lygdamis the tyrant, were frequently put off from an audience of him, under various pretences. At length, after a whole series of excuses, they were told, That the King was unwell for some time, and was very weak and unfirm. To which the Spartans replied, "By Jove, we did not come here to fight him, but to confer with him."

46. As a Lacedemonian, in the field of battle, had his sword just drawn to cut down an enemy, upon hearing the signal of retreat, he stopt his hand; and being afterwards ask'd, Why he did not kill an enemy he had in his power? he answer'd, "Because I judg'd it preferable to obey the General's orders, by not killing him."

An eminent instance of military order! How widely different from the discipline of those who murder and plunder, under the specious title of making war? Among the ancients, it was accounted unjust ever to attack an enemy, before sounding the signal for the engagement; and to kill an enemy, after sounding the retreat, was accounted downright murder.

47. The Ætolians, having invaded Lacedemonia, carried away to the number of fifty thousand slaves. Upon which an old Spartan merrily said, "The enemy have done the country a singular piece of service, in ridding it of such a crew."

48. It was a custom among the Lacedemonians, that the King, preceded by one wearing a crown, who, being a victor in some of the public games, gained himself a crown, should attack the enemy. A certain Lacedemonian, having rejected a vast sum of money, at the Olympic games, to  
yield



yield the victory in favour of his antagonist, whom he defeated with much labour and fatigue, and in consequence of which victory he was entitled to a crown, being ask'd, What advantage that victory could be of to him? he made answer, "I shall march crown'd before the King to the battle."

'Tis a characteristick of a generous soul; to be captivated more by an esteem for glory than for money.

49. A Lacedemonian pedagogue, having undertaken the care of a boy, was ask'd, What he could instruct him in? "I'll teach him," replies he, "to delight in whatever is worthy and honourable, and to detest whatever is base and offensive."

Nothing is more conducive to true happiness, than to love virtue on its own account; and on the same account to detest vice. Virtuous pursuits ought to be rendered pleasant and relishing to youth.

50. The Lacedemonians, hearing that the people of Smyrna were in great want of provisions, sent them some supply; whereupon the Smyrneans made up a long address of compliments, to thank them for their favour: but the Spartans, interrupting them, said, "There are compliments enough; for it is no such great piece of liberality, but we can recover, even by retrenching the expences of one single meal from our cattle and selves."

A gift that is diminish'd by the donor, is still, on that very account, the more acceptable. On the contrary, those who enhance their favours, disappoint themselves, in a great measure, of that return of thanks due to their good offices.

51. Some



51. Some persons, being desirous to enter in a compact of friendship with a Spartan, proposed to bind one another, under a mutual obligation, to render their friendship the more firm and sincere. But the Lacedemonian told them, "That there was but one certain method of securing friendship, and that was, Not to put it in their power to injure one another, even if they inclin'd it; for that all other means were uncertain, and not to be depended on."

A-kin to this was that saying of Chilo, in regard to friendship.

## T H E

## A P O P H T H E G M S

## O F T H E

## L A C E D E M O N I A N L A D I E S ;

## A R C H I L E O N I S .

52. **W**HEN ambassadors, from Amphipolis, came to Sparta, with the news of, and compliments of condolence, for the death of Brasidas, to his mother Archileonis, the first question she ask'd them was, " If Brasidas fell bravely, and worthy of Sparta ? " The Thracians, in whose cause he was killed, highly extoll'd his valour, telling her, That he was the bravest Lacedemonian ever lived. " Strangers," replies she, " you are unacquainted with the Lacedemonians. 'Tis true my son was a gallant youth ; but there are many better men in Lacedemon. "

## G O R G O .

53. Aristagoras, the Milesian, coming to treat with Cleomenes about joining the Ionians, then engag'd in a war with the Persians, offer'd him

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vast sums of money for his assistance; and the more Cleomenes rejected the proposals, the more he tempted him, by enlarging his proffers. Gorgo, the King's daughter, observing the constant importunities of Aristagoras, says, "Father, this outlandish fellow will undoubtedly corrupt you, if you don't soon turn him out of doors."

54. Seeing Aristagoras help'd on with his shoes, by one of his servants, she says, "What? father, has this stranger got no hands?"

The Royal Spartan Lady thought the delicacy of the man intolerable, in requiring the assistance of a servant to perform an office he was able to do himself.

55. Being in company with a stranger so overweening, as to seem scarcely able to trail behind him his long flowing robes, she push'd him aside, saying, "You deserve to be kick'd out of company, when you can't perform even the part of a woman."

### GYRTIAS.

56. Acrotatus, when a boy, was so bruised and wounded in a squabble with some other boys, that he was carried home for dead. Gyrtias, his grandmother, seeing all the family and neighbourhood, who gather'd round, in tears for him, said, "Why do you weep? has he not given good proof what blood runs in his veins? the brave must be cured, not lamented."

57. Having received an express from Crete, that Acrotatus was killed in battle, she said to those she heard lamenting him, "Since he march'd against the enemy, were we to expect any thing else, but that he should kill the enemy, or be kill'd by them? 'Tis better news to hear, that

“ that he died worthy of himself, his country  
 “ and progenitors, than was he to live eternally  
 “ in a cowardly inactive manner.”

Here 'tis worthy observation, that grandmothers are more tenderly fond of their grandchildren than even their mothers are.

### D A M A T R I A.

58. Damatria hearing that her son behaved so ill in battle, as seem'd unworthy of such a mother, upon his return home from the war she kill'd him with her own hands. After which she cried out, “ This is no sprout of mine.”

This action borders more upon barbarous inhumanity than real fortitude: but yet it may serve as a proper animadversion upon the gross indulgence of most mothers to their children; since their immoderate fondness of them is too often the means of spoiling them past recovery.

59. Another matron, when her sons fled home from the battle, ran out to meet them, and, exposing her private parts, accosted them thus: “ You cowardly fugitive slaves, whither fly you for shelter? will you enter again to the part whence you came out?”

This apophthegm can only suit a Cynic Lady.

60. Another, seeing her son run home to her from the field, ask'd him, How matters fared with his country? Upon his telling her that all perished in the battle, she dash'd out his brains with a tyle, saying, “ And have they sent you home to tell the tidings of their calamity?”

She judg'd him, who could bear to survive his country, not worthy of life.

61. Another, after her son related to her how valiantly his brother fell, said, “ Is it not a re-



“proach upon you, that you did not accompany him?”

62. A Spartan matron, having sent out five sons to the field, was waiting without the city to hear the event of the battle, when some person arrived, who told her, that all her sons were killed. “You dastardly slave,” says she, “was it concerning my sons I enquir’d? I ask’d you how matters went with my country.” Being told that Sparta had the day, “Well,” continues she, “I then receive with joy the news of their death.”

This noble matron undervalued her private and natural affection to her children, when put in competition with the public welfare, and the piety due to her country.

63. An Ionian lady brought to a Lacedemonian acquaintance of her’s a piece of needle-work very exquisitely wrought, and made a boast of it, as being a rich curiosity, that none of her neighbours were possess’d of any thing like it. The latter, in lieu of it, produced four of her children, of whose education she had always been particularly careful. “These,” said she, “are the works only that a virtuous lady ought to value herself upon.”

64. A Lacedemonian lady having just buried her son, a silly old woman came up to her, crying out, Ah Fortune! “It is,” replies she, “very indulgent to be sure: I have lost my son in the cause of Sparta, the very account for which I brought him to the world.”

65. Another, hearing that her son, who had been abroad in the wars, behav’d himself dishonourably, writes to him thus: “There is a bad

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“ report concerning thee ; either wipe it off, or  
“ despair of life.”

66. Another, conveying a lame son out to the field, charges him thus, “ Son,” says she, “ let  
“ every halting step put thee in mind of the ne-  
“ cessity thou art under to behave gallantly.”

The infirmity of lameness generally deters others from any attempts of valour : but this heroine admonish’d her son, even because of this infirmity, to catch every opportunity of behaving valiantly, concluding, that a lame man could have no retreat to his feet, but must either determine to die or conquer.

67. A Lacedemonian, being so much mangled in battle, that he could only go upon all fours, after the manner of a beast, was so much dash’d on account of his deformity, as never to go out, for fear of being ridicul’d ; which his mother observing, reprov’d him in this manner : “ How  
“ much preferable is it, my son, to crawl about  
“ in the pride of your fortitude, than sculk at  
“ home for fear of a foolish laugh ?”

68. An Athenian lady, asking a Lacedemonian matron, by way of derision, What portion she had brought her husband ? she returned this smart but laconic answer, “ Chastity,” said she, “ madam.”

69. Another, clapping a buckler upon her son’s head, says, “ Thy father hath always pre-  
“ served this for thee ; either preserve thou it,  
“ or die for it.”

70. Another, being told that her son was killed in the battle, says, “ Keep him still upon the  
“ roll, in the same order as he was plac’d, for  
“ his brother can fill his place.”

Such a fortitude of resolution can hardly be met with in a man. For she did not scruple to become childless, provided she should lose her only son in the cause of her country.

71. A Lacedemonian complaining that his sword was too short, his mother tells him, "Then mend your pace."

Meaning, that the shortness of the sword would be no disadvantage, if he advanced close upon the enemy.

72. A Spartan matron, putting a buckler on her son's head, says, "Now, my son, either in this, or on this."

Signifying, in that brevity of speech peculiar to the Lacedemonians, that he must behave so as to come home a victor in his buckler, or be carried home dead on it.

73. A certain man, in love with a Lacedemonian lady, sent her a message, soliciting the enjoyment of her. But she returned this answer: "When I was a girl I learn'd to act always in obedience to my father, and was very punctual in it; since I became a wife, I have been equally obedient to my husband; and now, if he wants my consent to dishonest actions, let him first propose the matter to my husband."

74. A Lacedemonian lady, being ask'd, If ever she came near a man? answer'd, "No, 'twas he came near me."

Meaning, that it was not with any libidinous purpose she came to have commerce with a man; but in obedience to her parents commands, and the laws of her country.

75. A captive woman, being exposed at a common sale of the prisoners, was ask'd by one of the bidders,

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bidders, What she could do? "To be faithful," replied she.

Intimating, that fidelity in a servant was the most necessary accomplishment.

AGESISTRATA.

76. Agesistrata, seeing her son Agis lie dead, after being strangled, kissing his cheek, said, "Alas, my son, 'twas thy over-great goodness, "courteousness and humanity that destroyed both "thee and us."

Agis attempted too invidious, but illustrious an enterprize, to reclaim the degenerate Lacedemonians to their former severity of manners: for, while he studied to gratify all, and offend none, he brought death and destruction upon himself.

77. Then, having taken the rope that was to strangle her, and wound it round her neck, she said, "Hitherto have I been of service to "Sparta."

It distracted this incomparable princess, that her son could not bring about that glorious revolution in his country he so much aim'd at.

THEANO.

78. Theano dressing herself one day, by chance discovered her bare arm; upon which a certain man that stood by said, O beautiful arm! "But "no public one," replies she.

Intimating, that it was the privilege of only one man, not all men, to view her beauties; and in the mean time putting the author of the compliment in mind of his ill-tim'd intemperance, in being too curious a spectator of a woman's person who was another man's property.



79. When the Thebans broke in upon Læonia, among other persons of both sexes they carried away vast numbers of the Helotes, whom they ordered to sing the odes of Terpander, Alcman, and Spondon: but they absolutely refused it, saying, "Our master's daughters would not like it."

So much greater regard they paid to the authority of the captive ladies, than to the command of the victor. Hence some undertake to verify the common saying, 'That, at Sparta, a free man was the most so, and a slave the greatest slave in the world.'

THE

THE  
ANCIENT INSTITUTES  
OF THE  
LACEDÆMONIANS.

80. **A**T the public feasts of the Lacedæmonians, it was always the office of the oldest man among the guests, to address each of them, pointing to the door, as he enter'd the room, saying, "Look ye, Sir, over that door, let not a word spoke in this company be told."

This was to put them in mind, that, in case an unguarded or precipitate expression might drop from any in company, or a topic should with too great a freedom be debated upon, nothing of either kind must, on any account, be afterwards blabb'd abroad, or imparted in any other company.

81. After they had drank moderately at these public entertainments, they went always home without torches, being inhibited to use any kind of lights while they walked abroad in the dark, to the end that they might accustom themselves to march boldly at any season of the night, as frequently, in time of war, they were under a necessity to do.

82. Their principal dish was a kind of black broth, which was so much valued, that the elderly sort fed only upon that, leaving what flesh there was to the younger. Dionysius the tyrant of Sicily, having heard so much of this black broth of theirs, sent for a Lacedemonian cook on purpose to make some. He had no sooner tasted it, than, spitting it out, he said, It was an abominable kind of stuff. The cook, seeing him out of conceit with it, told him, "Sir, to make this  
"broth relish, you should have bath'd yourself  
"in the river Eurotas, after you had used the  
"proper exercise of a Spartan."

83. 'Tis true, they learn'd the use of letters so far as to read and write: but forbade all other exotic literature, insomuch that they prohibited professors of sciences, as well as the books that treated of them. The whole of their erudition consisted in a ready obedience to their magistrates; in being able and alert to undergo labours and fatigues, and in learning to conquer or die in the field. The Romans were once of this mind, so far as to drive out of the city all the Greek philosophers: alledging, that they had perverted the youth with their speculative doctrines, in rendering them apt and ready at disputations, but indolent and useless at discharging any of the momentuous offices of the commonwealth.

84. They persever'd in their custom of going without cloaks, being allowed to wear only one single coat, and that was to serve them for a whole year: for which reason, and their bodies being rarely ever trimm'd, bath'd or anointed, they indeed were a very rough and slovenly set of mortals. No nation readily invaded such poor people that were inur'd to such hardships: nor would they  
themselves

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themselves be readily prompted by any indirect means to acquire wealth, when they could be contented with so little.

85. It was customary among them, that if an elder met a young man going any way, he had the privilege, nay was even in duty bound, to interrogate him, whither he was going, and upon what business? The youth that refused to account for these particulars, or offer'd but frivolous reasons, was severely reflected on; and the senior who did not heartily upbraid him was obnoxious to the same scandal, as if he had trespassed himself: besides, the youth, who did not bear calmly with the reproof, was ever after had in the utmost disgrace.

The errors of the younger sort of people are very justly imputed to such as ought to restrain or correct them. This practice put the elders under a necessity of acting with circumspection: for with what face could they reprove a young man for a fault, for which they themselves were subject to reproof?

86. Their young men slept together, in little bands, upon beds made of rushes, which grew by the banks of the river Eurotas; and, because their points were sharp, they were wont to break them with their hands, without a knife. If it were a hard winter, they mingled some thistle-down with their rushes: this kept them warm; and as well contented they were with it, as if it were the best feather-bed in the world.

87. If any one was detected in a criminal action, he was made to walk round an altar that was in the city, singing, all the way as he went, an invective, or lampoon, compos'd upon himself, in order that nothing else but his own voice might upbraid him.



The ingenuous are sooner brought, through a sense of shame, and a love of glory, to pursue great and worthy objects, than thro' the servile fear of racks and tortures.

88. If a boy was chastised by any body, and carried home a detail of his usage to his parent, it would reflect discredit upon the father not to correct him a second time, on hearing this complaint: for, from the bias of their education, they had such a mutual confidence in one another, that they believed none capable of imposing any commands, inconsistent with the honour and dignity of their institution, upon another man's child, whom every one look'd upon in the same view, with regard to his morals, as if it had been his own. 'Twas not with them as with other states, where every person has the sole command over his own children, servants and possessions: each Spartan had the same authority over the children and possessions of his friends and neighbours, as he had over his own. The first period of life requires chastisement and correction, in as much as a child has no distinct notions of right and wrong. Boys punish'd by their preceptors are wont to complain of their severity to their parents, whose notice of such complaints destroys the proper and necessary authority of elders over children, as well as obstructs the means by which that authority would be equally the same over other men's children as over their own.

89. Their boys were wont to steal what victuals they could come at, learning dexterously to impose on those asleep, or otherwise careless in keeping their provisions: but being detected they were usually hunger'd or whipp'd without mercy. Their meals were always spare, that then their

WITS

wits and inventions might be employed to supply their wants, that it might teach them to lay their designs well, to be fine and cunning in their faculty, and put them upon helping themselves by some subtle conveyance or adventurous action. They were stinted in their diets, with this further view, that they should not accustom themselves to eat to satiety, and that they might the better bear hunger, and be the more fitted to the exigencies and fatigues of a military life. Another reason there was, not inconsiderable, that they might grow the better in tallness; for the vital spirits, not being overburthen'd and oppress'd by too great a quantity of nourishment, (which necessarily discharges itself into thickness and breadth) do, by their natural lightness, mount upwards, and the substance of the body, not being gross or in too great a quantity, does more easily follow the fashioning hand of nature: whereas gross and overfed bodies are stubborn and untractable, and she can at best make but a bungling piece of work of them. As this nation gave way to neither pleasure or delicacies that were not productive of the glory and advantage of the republic, they must have widely differ'd in this particular from the sentiments of most other people, who persuade themselves, that nothing is better for children than to be cram'd with meat and drink, notwithstanding 'tis evident that such immoderate feeding not only renders a child more inactive, but in every respect more unfit for labours of whatever nature; for, as it deforms their bodies, it in like manner renders their wit the more gross and bungling.

90. They were no less solicitous about their several sorts of music, whether tunes or songs, than

than concerning their victuals and dress: these were always such as inflamed the animal powers, and with a certain divine impulse roused the soul to a desire of doing great and good actions; while in all other cities in Greece they relished more a soothing and languishing kind of music; so that the taste ran in favour of such airs as would lure the spirits to pleasure, or lull them to softness and lethargy.

91. Their language was expressive, simple and unaffected, having no softness or delicacies peculiar to it. Their stile never composed either sonnet or oration, but what was serious and moral, and served to celebrate such as were eminent for their great and noble actions, or died in the bed of honour, and for the defence of their country; or in derision of such, as their sloth and cowardice had prevented doing any action worthy of record: the former they declared happy, and deified them; the latter they describ'd as most miserable and below the condition of men. In these verses they talk'd high of what they would do, or had done. The expression was different, and suitable to their several ages: for you must understand, they had three choirs of them in their solemn festivals; the first of their Old men, the second of their Young men, and the last of their Children.

The Old men began thus:

“ We have been (tho' now spent and old)  
“ Hardy in field, in battle bold.”

The Young men answer'd them, singing,

“ We are so now, let who dares try,  
“ We'll conquer, or in combat die.”

The

The Children came last, and said,

“ Whatever you can do, or tell,

“ We one day will you both excell.”

Lycurgus incorporated the studies of music and war; by which means an overheated ardor of action was so tempered by the several airs to which their songs were set, as to be reduced to a perfect and regular harmony, and keep an agreeable pace and consonancy with their music.

92. They were not allowed to travel abroad into foreign parts, for fear, that being infected by the bad morals and irregularities of other nations, they should spread the contagion in their own country, whither also they forbade strangers to resort, lest, pouring in upon them, they should gradually corrupt them, by introducing bad habits. Whatever parent did not train up his children agreeable to the customs and laws of his country, was divested of the freedom of a citizen, which freedom was never sold, nor any stranger admitted, but upon condition of conforming to their institutions. Their most prudent legislator easily concluded, that a society, however well constituted, would soon dwindle away, and degenerate by the commerce of foreigners, in as much as all men are more apt to learn vice than virtue. Thus, by a conflux of Greeks, was Rome effeminated; by the commerce of Barbarians was Sparta, from the most upright and innocent nation under heaven, rendered the most corrupt and impious; and an inundation of various other nations brought France and Germany to their present decline of luxury and effeminacy.

93. In



93. In war they used scarlet clothes: whether they imagined that this colour was somewhat more manly than any other, or that a sanguine colour would strike more terror into an unexperienced soldier; perhaps the reason was, that they should be the more conspicuous to the enemy, and if any one was wounded, he might the more easily conceal it, by reason of his clothes being the colour of his blood.

94. When they prayed to the gods, they always petitioned, 'That they should be enabled to bear an injury;' because they judg'd none worthy of a command, or capable of any great attempt, who would be moved at an affront.

95. The sum of their prayers was, 'That the gods would be pleased to let honour and fame accompany the good, and nothing besides.' They asked no other reward of their virtue than a good name: yet the petitions of other nations are not only various and tedious, but also unprofitable; and sometimes base, and unworthy the grant of the gods.

96. 'That fortune was to be invoc'd by giving her a helping hand,' was a celebrated maxim among them.

Instructing us to use an honest diligence and endeavour, in procuring whatever we petition the gods for; otherwise that we petition in vain. 'Tis true, whatever falls out in human affairs ought to be attributed to the beneficent providence of God: but providence rarely favours the idle and indolent. God inclines, that his gifts should be transmitted to us through the channel of our industry, lest it should reflect a shew of folly to favour those that seem negligent about his gifts.

97. They

97. They always expos'd those slaves, that were at any time overtaken in liquor, to the view of their children, that, seeing the deform'd, Bedlam and beast-like spectacle a man is that is intoxicated by an immoderate quantity of wine, they should the more abominate the crime of drunkenness. Nay, the more still to expose this vice, they would oblige these Helotes to drink themselves drunk on purpose, and then to sing their silly ridiculous songs, (for they were not allowed to sing any of the more grave and elegant odes or poems, for fear of prophaning them) and to dance their uncomely and fantastical jiggs, conformable to their music.

While other nations, by tiresome insipid discourses, can scarce ever convince, that sobriety and temperance are amiable virtues, and that nothing is more unworthy a man than drunkenness, they took a shorter and more effectual way of conviction, by placing the image, in all its horrid deformities, before their eyes; and that in the persons of their slaves, to whose morals it was thought most disgraceful for a free-born Spartan to degenerate.

98. Their custom was never to knock at gates, but to speak out their business before the door, they were so very scrupulous of being thought concerned in any secret affair; and desir'd to transact every business openly, and in publick view.

99. They had no theatrical entertainments; saw neither comedy nor tragedy acted: nor would they hear, either in jest or earnest, any thing that was repugnant to their laws, which expressly prohibited rapes, incests and adultries, as well as deceits, injuries, thefts, and all manner of flagitious practices whatsoever; and such as the poets  
in

in their fables assign to the gods themselves : nor would they admit of the excuse of the poets, who plead in their own behalf, that they composed these fables for the sake of pleasure, rather than to impose it for truth ; for these pleasures vitiate and corrupt weak minds.

100. The Ephori fined Seraphidas, because he was frequently wrong'd and imposed on. They judg'd, that his indolence and neglect must be the cause why so many would venture to injure him : for he who tamely puts up with one offence, provokes another. If he took care to have the first who injur'd him punish'd by the rigour of law, his character thence would have deterr'd others from any attempt to hurt him.

101. They had a soldier executed, only for interweaving a piece of purple in his buckler. A simple precedence of foreign luxury they abhorr'd to that degree ! wisely reflecting, that from the least principles an irreparable concurrence of vices may creep in, judging it most prudent to take away the cause, as the surest prevention, and to crush it in its very infancy, by inflicting the severest punishment on the first intruder. That man is the greatest enemy to the common-weal, who opens the first door to vices.

102. It was accounted with them a detestable reflection on any man, to let out his lands at more than the rents prescrib'd ; to the intent that the slaves (who were the farmers) would, on account of the advantage they made of their farms, labour with greater diligence and good-will, providing their masters would ask no more than the usual rents. How careful was this nation to throw out of their own way, and palm upon their slaves, all the materials and incentives to vice !

How

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How different their practice from that of other countries, where the free-born citizens engross the several seeds of luxury, lust and drunkenness, and drive their slaves to poverty and frugality!

103. They were so nice as to the choice of their wives, that they had an eye to the very size and stature of them, as well as to the family and virtue; insomuch that they put their King Archidamus, to a considerable fine, upon marrying a little woman, for fear of spoiling the breed: "For," said they, "she will bring us a race of Kinglets instead of Kings." Without all dispute the graciousness and dignity of the person does as naturally attract a veneration and esteem one way, as the contrary exposes us to obloquy and reproach the other: nay, and the same reason holds more or less in a private state, as well as in a public; and, when we are once over this difficulty, there is a foundation laid for a sociable life and hopeful posterity.

104. They expell'd Ctesiphon for bragging, that he could discourse a whole day upon any topic whatever, telling him, "That it was the part of a good orator, to suit his discourse to the subject he discoursed upon." They thought, that frugality was never more justly applied than in discourse, which Hesiod calls 'a valuable treasure, that ought to be very sparingly wasted, and to be kept more for use than ostentation.'

105. It is a thing remarkable, that their lovers had a share in the young lads honour or disgrace; and there goes a story, that one of them was fined by the magistrates, because the lad whom he lov'd cried out effeminately as he was fighting.



ing. So much in fashion was this sort of love among them, that the most stay'd and virtuous matrons would publickly own their passions to a modest and beautiful virgin. They lov'd them either for their genius or disposition: for one who had abused any of their lovers was under disgrace all his life.

THE

T H E  
A P O P H T H E G M S  
O F T H E  
A N C I E N T S.  
B O O K III.

S O C R A T E S.

I. **S**OCRATES, the Athenian, used to say,  
 " That, as the gods were beings most  
 " consummately happy, by how much the  
 " nearer any man approach'd to a similitude with  
 " them, he was by so much the happier and bet-  
 " ter man."

What could a Christian, were he to substitute  
 one number for another, have said more to the  
 purpose?

2. He would say, " That we should petition  
 " the gods for nothing but what was simply good :  
 " tho' the practice of most people would seem to  
 " prescribe to the Diety what they must needs  
 " have, by praying for a great match, riches,  
 " honours, power, and long life, as if they  
 " themselves

“ themselves knew best what was good and what  
“ not.”

3. Being told by a friend, that he had not made sufficient preparations for the reception of some company that he expected, he replied, “ There is enough provided, if my company  
“ are good : if not, there is too much.”

4. He would say, “ That hunger was the best  
“ sauce, in being the most savoury, as well as  
“ the least expensive.”

5. He would say, “ That those who exercised  
“ continency and frugality, had a higher relish of  
“ pleasure, and were less affected with pain,  
“ than they who were the most diligent and  
“ assiduous in the pursuit of delights and indul-  
“ gencies.”

6. He was so accusom'd to deny his appetite, when either hungry or thirsty, that coming home frequently from the place of exercise, cover'd all over with sweat and dust, while his companions instantly drank with great eagerness, he would never touch the first bowl ; and being ask'd his reason, would reply, “ That I may not learn a  
“ habit of indulging my affections.”

It may sometimes be injurious to drink when one happens to be a-dry. When appetite claims an indulgence, and reason admonisheth to abstinence, we shall find it more to our account to obey the latter.

7. The question was put to Socrates, by a friend of his, Whether he should marry, or not ? The philosopher, being under petticoat government, excused himself as no competent judge in the case. Well, says the other, but tell me, as a wise man, and a friend, abstracted from the prepossessions of an unfortunate husband, What would you advise

vise me to do? "Why then," says Socrates, "to deal freely with you, If you marry, you'll repent." Perhaps I may, says t'other; but what if I do not marry? "Why then," says Socrates, "you'll repent that way too."

Meaning, that celibacy and marriage had their peculiar disadvantages annexed to them. Solitude, want of children, heirs and representatives, are the conditions of the former state of life: perpetual solicitude, grounds of complaint, private quarrels, jealousies, the uncertain event of children, and a thousand other inconveniencies, are the concomitants of the latter. The choice is not here betwixt good and evil: but, of two evils, the less inconvenient is to be fixed on.

8. Being ask'd the reason, Why, as he was the ablest politician in his country, he did not take the administration of the government upon him? he made answer, "That a man was of greater service to his country, in training up several able politicians for managing the government of the state, than was he himself to govern it."

9. He was wont to say, "That, considering no person, without much upcast and reflection, besides a detriment to his business, could make profession of any handicraft whatever, which he had not been taught and regularly bred to, it seem'd very absurd, that public magistrates should, without having ever studied, or been in the least instructed in the disciplines necessarily requisite to their functions, be admitted into such high offices and important trusts; when there is no man who would not be justly exasperated against one that should undertake to  
"manage



“ manage the helm, without having ever learnt  
 “ any thing of the art of sailing: yet much more  
 “ dreadful and detestible are their ignorance and  
 “ presumption, who, being utter strangers to po-  
 “ litical philosophy, assume the helm of govern-  
 “ ment.”

Socrates did not think, that such as should  
 chowse people out of either their plate or money,  
 even if they thought themselves never capable of  
 making restitution, were equally deserving the  
 name of impostors, as they are who aim, by  
 downright knavery, to perswade a state, that  
 they are fit for governing, when at the same time  
 they are men who know nothing of the matter.  
 This lesson seems more applicable to Christian  
 princes, magistrates and bishops, than to the  
 Heathens.

10. He would say, “ That there was no pos-  
 “ session more truly valuable, or productive of  
 “ greater profit and pleasure, than a good and  
 “ faithful friend; so that it was preposterous to  
 “ regret the loss of a little money more than the  
 “ loss of a friend: or to take to heart a small  
 “ matter advanced in behalf of one, because it  
 “ happened to be a gratuity, notwithstanding  
 “ that, by the moiety, they may have made a  
 “ purchase of a friend more valuable than all o-  
 “ ther secular advantages.”

11. He would further say, upon the topic of  
 friendship, “ That, as we would be more apt  
 “ to employ those statuaries, whose skill and in-  
 “ genuity have produced the most elegant and  
 “ finished pieces of art, we would be careful  
 “ to admit as friends those only whom we found  
 “ had proved useful and faithful friends to o-  
 “ thers.”

12. Alcibiades

12. Alcibiades was a man of excellent reasoning and discourse in private conversation, and of a ready wit enough between man and man; but, whenever he came to speak in public, he was so over-solicitous what to say, that he could hardly speak at all. These surprises put him in such confusion, at a time that he was to harangue the people, that Socrates took the youth to task upon it. "Alcibiades," says he, "what do you find in a taylor, or a shoemaker, that you should stand in such awe of him?" Why, nothing at all, says the other: "Or in the crier of a court," says he again? Every jot as little, says the other: "Or, what's your opinion of a tent-maker, and twenty other trades that I could name?" In truth, says Alcibiades, I think of them just as I do of the rest. "Very good," says Socrates, "and pray ye take notice now, that this is the composition of the people you have to do withal. How comes it to pass then, that those men that were so despicable one by one should be so considerable together?"

This is equally the same as if he had said, That it don't so much matter how great, as how judicious the auditory you discourse. 'Tis very strange, that we should revere their opinion so much when assembled together in a body, whom we would make very light of one by one!

Socrates, at an entertainment in Plato's house, wonder'd at the brags and confidence of Agathon, who, with such a presence of mind, recited his tragedy before so many thousand auditors: whereupon Agathon said, That he would sooner speak before many more thousands, than before one Socrates. "Well, but," replies the other, "even Socrates was among these thou-

“ sands.” ’Tis also very unaccountable, that a person you stand in awe of singly, passes unregarded by you in a crowd.

13. Socrates, seeing a certain man chastise a slave with more fury and severity than discretion, ask’d him, What the poor fellow had done, that he was punish’d so unmercifully? What? replies the other, he eats most voraciously, and is at the same time the most idle villain upon earth. “ Hast thou consider’d with thyself,” replies Socrates, “ which of you two, for these very “ reasons thou hast offer’d, deserves most lashes?”

It were to be wish’d, that every man, as oft as he reprehended others, would interrogate himself in the manner the philosopher did this man; and consider, whether or not he punisheth another for what he forgives himself, if not of the same nature and amount, very frequently for worse and more grievous faults.

14. Some people having told Socrates, that they wonder’d why he always treated of morality, and never once discoursed upon astronomy, or the doctrine of meteors? he made answer, “ Such things as are beyond our reach don’t belong to us.”

15. Socrates hearing one express a great desire of seeing the Olympic games, but was frighten’d from going, because of the tedious journey to Olympé, he told him, “ ’Tis but bestowing your “ ordinary domestic walks before dinner and supper, for five or six days together upon the “ journey, and you’ll finish it.”

This ingenious man intimates, that it is imagination, rather than the real pains we are at, deters us from a laborious undertaking. Thus, if a man, bent upon any laudable purpose, was but

to



to fancy once, and prepossess himself with the notion of the dangers, charges and fatigues that he is liable to, in order to attain his end, he readily excuses himself from attempting the design, by detracting from the merits of the cause, rendering the execution of the project dangerous and impracticable, by impositions of his own formation, and such as perhaps are no way consequent on the attempt. While we form all these gigantic bug-bears and chimeras as a bar to worthy actions and undertakings, it is matter of concern, that more labour and expences are wasted upon base and scandalous practices. Thus it is, that those urged to the study of letters excuse their want of health and sleep, object the charges on books, when, in the interim, they shall sit at dice, or cards, a whole night together; drink themselves into a fever, gout, dropsy, or bleardness; or, by whoring, contract a palsy, or get the French pox.

16. Some person meeting Socrates on the street, out of wantonness gave him a kick on the breech; upon which those in company with the philosopher, ask'd him, How he could bear to let such an insult pass unpunished? "What is it," says Socrates, "would you have me do?" What have you do, answered they, but sue the fellow. "A fine story indeed," replies he, "that, if an ass was to kick me with his heel, you should advise me to go to law with that ass."

He made such little difference between a brutish man and an ass, that he thought it absurd to pass unpunished from a brute that which he would call a man, little removed from one, to an account for.



17. Socrates, having met another upon the street, saluted him : but the Gentleman never seemed to take any notice of it. His friends in company, observing what passed, told the philosopher, who did not take it in the least amiss, “ That they were so exasperated at the man’s incivility, that they had a good mind to resent it.” But he very calmly made answer, “ If you met  
 “ any person on the road, in a worse habit of  
 “ body than yourselves, would you think that you  
 “ had reason to be enraged at him on that  
 “ account ? If not, pray then, what greater  
 “ reason can you have for being incens’d at a  
 “ man of a worse habit of mind than any of  
 “ yourselves ?”

18. Socrates, being ask’d his opinion upon the book of Heraclitus the obscure, answered, “ Those things which I understood were excellent : I imagine so were those I understood not :  
 “ but they require a diver of Delos.”

19. Socrates, viewing the great variety of mercantile goods that were usually exposed to sale before the door of his house, would break out into this soliloquy, “ Good gods, how many things  
 “ be there, that I stand in no need of !”

The reflections that generally afflict and harass the rest of mankind, are apt to break forth into this soliloquy, “ Good Heavens, how many  
 “ things I stand in need of !” and certainly the constant tenor of them runs in that manner : but the philosopher, living agreeably to the rules and dictates of nature, congratulated himself upon contemplating that his necessities were so few. For gold, purple, gems, ivory, courts, and such like sumptuous and costly implements, that attend upon luxury and riches, he neither cared for, nor  
 stood

stood in need of, and was frequently heard say,  
 " That such ornaments were better suited to de-  
 " corate theatrical entertainments, than to serve  
 " the necessary uses or advantages of human  
 " life."

20. He used to say, " That that man bore the  
 " greatest semblance to the gods, who required  
 " least, and contented himself with the fewest  
 " necessaries and conveniencies, in regard the  
 " gods needed nothing at all."

The common opinion is, that the rich, on  
 account there are no bounds to their pleasures  
 and superfluities, are the nearest allyed to the  
 gods.

21. He was wont to say, " That those, who  
 " would, with a good appetite, eat bread alone,  
 " required no meat; and that they who could re-  
 " lish any kind of drink, would not vehemently  
 " long for a glass of any thing besides what they  
 " had always ready at hand."

22. He told Euclid, an eminent student in  
 controverted and deceitful reasonings, " Sir,"  
 says he, " you know so well how to converse  
 " with sophisters, that you can't converse with  
 " men."

Intimating, that these vain philosophers were  
 unfit for a public employ: which whoever aim'd  
 to sustain, must not trifle with idle riddles and  
 syllogisms; but must suit himself to the manner  
 and usage of men."

23. He maintained, " That Knowledge was  
 " our ultimate Good; and, on the contrary, that  
 " Ignorance was the greatest Evil: because that  
 " whoever committed a breach of property, tres-  
 " pass'd thro' ignorance of the duty that enjoins  
 " us, to let every man have his own: and that

“ such as were actuated by the principles of fortitude, pursued it with no other view, than because they knew that those things were worthy their pursuit, which the vulgar esteem’d dreadful and terrible : and lastly, that the intemperate err only in this, that they think those things most productive of honour and pleasure, which have no manner of connection with either.” Therefore he concluded that a distinct true knowledge of such duties as are due to every individual man from another ; or such things as are the real objects worthy our pursuit and aversion, is our ultimate good.

24. Socrates hearing a certain man that, in discourse about Antisthenes the philosopher, said, by way of sarcasm upon him, ‘ That his mother was a woman of Thrace, and a Barbarian, tho’ his father was an Athenian, in consequence of which he must be of a mongrel breed.’ “ What ?” says he, “ do you imagine that such an illustrious man as Antisthenes would be the offspring of parents both Athenians ?”

He animadverted upon the profligate degeneracy of the Athenians, which was arrived to that pitch of corruption, that it might be thought an eminent good man would rather be born and educated by a barbarous Thracian, or Scythian woman, than an Athenian : so that, if Antisthenes inherited by generation any remarkable probity of morals, he would have derived it from his mother.

25. He maintained, “ That quiet was the most valuable possession.”

By quiet, he did not mean idleness or sloth ; but a freedom from the tumultuous cares of the world,

world, and a quiet tranquillity of mind, void of the impetuosities of lusts and vices.

26. Laertius attributes this saying to him, "To begin, is to have half-done."

There are some who consume all their lives postponing and deliberating matters.

27. This following seems to be his most celebrated common saying, "That the only thing he knew was, That he knew nothing."

Some will have it that this was said on his being pronounced by the Oracle of Apollo, The wisest man in Greece; and that it was spoke in this manner, "There is nothing in me," says he, "to verify the Oracle, except this, That I know that I am not wise; and that the rest are not wise, but don't know it."

This saying was a sufficient testimony of his modesty, as well as honesty; while the irony reproved the arrogance of others, who made public profession of knowledge, when, in reality, they knew nothing. The sophisters openly declared, that they could explain or answer extempore any subject propounded.

28. King Archelaus, having invited Socrates to come and live along with himself, made him large offers and promises: but he returned for answer, "That he should not like to come and live with any man, from whom he might receive favours, to which he could never make a suitable return."

Seneca disproves of this lesson, saying, "That a philosopher, by teaching a contempt for riches, bestows a more valuable present, than all the money he can receive."

29. Some person having complained to him, that he himself was nothing the better for his travels,



travels, Socrates told him, "'Tis no wonder,  
" for you travell'd alone."

Most people think, that by travelling into foreign countries, they may pick up wisdom: but it is the company and conversation of wise men that beget wisdom, and not the traversing of seas and mountains. Horace, in like manner, exclaims against this opinion.

*Cœlum non animum mutant, qui trans mare  
currunt.*

" If they, who through the vent'rous ocean  
range,  
" Not their own passions, but the climate  
change."

FRANCIS.

30. He advised the youth, now and then,  
" To consult their glass, that, in case they were  
" men of more than ordinary personal beauties,  
" they should be careful to do nothing unworthy  
" such an elegant accomplishment: if, on the  
" contrary, they wanted the benefit of a handsome  
" appearance, they should study to make  
" up for that disadvantage, by a due cultivation  
" of their genius, and by the beauty and probity  
" of their morals "

31. He would say, " That many lived to no  
" other end, than to eat and drink; but that he  
" ate and drank, that he might live: because  
" those things were not merely designed for our  
" pleasure, but that we were constituted with an  
" inclination for them, only because they were  
" necessarily subservient to the support of our  
" nature." As the satyrift expresses it:

Non

Non vivas ut edas, sed edas ut vivere possis.

32. Socrates was wont to say, "That such as gave credit to the ignorant multitude behaved in like manner as one that despised and made light of a coin of small value; but would greedily receive and catch at a great deal of that coin."

Tho' one would not soon rely upon the judgment or credit of one single person; yet he can trust a crowd of the same kind: their number does not matter so much as their quality. Counterfeited pieces, let there be never such a quantity of them together, are all the time but a heap of counterfeited money. This was aimed against the dependence on a plurality of witnesses, and against the judgment of the rabble.

33. *Æschines*, desirous to become a disciple of Socrates, modestly pleaded his poverty, saying, 'That it was matter of no small concern to him, when the rest of Socrates's friends were more rich, and could expend liberally, he had nothing to offer him but himself.' "Don't you mind, Sir," says Socrates, "what a great present you make me, unless you perhaps value yourself at too small a rate? if that be the case, it shall be my concern to return you better than I received you."

34. Being told, That a certain man spoke ill of him, he says, "'Tis because he has not learnt yet to speak well."

The good-natur'd man, attributing the obloquy to the infirmity of ignorance, rather than malice, did not think it any concern of his, what they should say about him, who spoke more from

a habit of detraction, than from sound judgment.

35. When it was told him, 'Socrates, the Athenians have condemned you to die,' he replied, "And Nature them."

36. He said to his wife Xantippe, as she wept over him, crying out, 'Alas! my dear husband, that you should thus die innocently. "What," my dear, says he, "would you chuse rather I had "died guilty?"

The death of good men is the less to be lamented, on account they die undeservedly: but their case is most lamentable who die for bad deeds; in as much as it is a more wretched state to deserve, than to suffer punishment.

37. The day appointed for Socrates to drink poison, Apollodorus, to comfort him, offer'd him a present of a gown of great value to die in: but refusing to accept of it, he excused himself in these terms: "What?" says he, "won't this gown, which serv'd my purpose while I liv'd, be good enough for me when dead?"

Reproving the vain ambition of some people who are so wonderfully desirous of being what they call honourably and splendidly interr'd.

38. Socrates, observing Antisthenes, the Cynic, so vain of wearing an old tatter'd mantle, all wore to rags, that he took every opportunity of turning himself about, in order the more to expose the rents of it, he says, "Sir, I see thy vanity thro' the holes upon thy mantle."

Elegantly insinuating, that to pride one's self upon the meanness of his dress, was a lower ambition, than that of valuing himself upon the richness or elegance of it: and I should wish there were not too many Antistheneses, who denominate

nate themselves Christians, that conceal more pride under a patch'd, fordid, dirty garb, than other rich men do in their silks and cambricks.

39. Being told, That some people were very busy with his character, insomuch that folks wonder'd how he would not be moved, at hearing himself so loaded with calumny and reproach, he replied, "What? if such matters as they alledge "are no properties of mine, they don't in the "least censure, or calumniate me."

The greatest part of the world are irritated, to think that they are innocently slandered: but when good men hear themselves aspers'd, they think they have rather reason to congratulate themselves, that they are free of those vices laid to their charge; nor do they put any other interpretation upon the matter, as touching them, than if by over-sight any body was to call Plato by the name of Socrates, and to revile Socrates; still he did not revile Plato, but the person he mistook for Plato.

40. Ancient comedy was wont to point out by name and surname such of the citizens whose manners were represented by those characters they thought proper to stigmatize. While most people dreaded these freedoms, Socrates would say, "That such a practise was expedient, insomuch "as all, being acquainted with it, might submit "themselves to this censure; and, being justly "reprehended, they should take care to mend "their manners, by the admonition of the stage, "in which case comedy might be a public benefit: on the other hand, that the banter did "not belong to such as were falsely charg'd."

41. Xantippe rattled Socrates so long in the house, that, being teased with her noisy tongue,



he went out, and sat down before the door. She was so much the more irritated at the calm and unconcern'd behaviour of her husband, that she run up stairs, and emptied the chamber-pot upon him, out at the window. Socrates, observing those that pass'd along the streets very merry upon the matter, said smiling, "I readily guess'd, that after so much thunder we should have some rain."

42. Alcibiades told Socrates, That he wonder'd how he could bear such an everlasting scold as Xantippe in one house with him. He replied, "I have so accusom'd myself with this clutter, that it now offends me no more than the rattling noise of these carts that carry the water along the streets."

'This kind of noise is exceeding troublesome to those that are not used to hear it: but a person accusom'd to such rattling, is so far from being molested with it, that he is altogether insensible of it.

43. Alcibiades discoursing with him at another time upon the same topic, and in much the same manner: "Alcibiades," says Socrates, "don't you bear with the noise of clucking hens in your house?" Yes, replies the other, I do; but then these hens lay eggs, and bring forth chickens for me. "Very well," says Socrates, "and my wife Xantippe brings me children."

44. Some think that he maintained two wives, Myrto and Xantippe, both remarkable scolds. For this reason some persons signified to him, that they wonder'd he did not turn a couple of such intolerable shrews out of doors. "No," replies he, "for they at home teach me patience, which I shall have

“ have occasion to put in practice how oft I go  
 “ abroad ; so that, being well disciplin’d by them,  
 “ I shall be the more capable to encounter o-  
 “ thers.”

45. Xantippe was once so transported with  
 rage against her husband, that she tore his mantle  
 from off his back, upon the public streets : where-  
 upon his friends told him, that he ought to give  
 her a handsome licking bout for such usage of him.  
 “ Ay, a charming piece of sport for you, in-  
 “ deed,” says Socrates, “ that, if she and I were  
 “ buffeting one another, you might in your  
 “ turns animate us on to the combat ; while one  
 “ cried out, Well done Socrates ; and the other,  
 “ Well hit Xantippe.”

’Tis in these terms that spectators generally a-  
 nimate two combatants : but this wise man chose  
 rather to be a pattern of patience and forbearance,  
 than to exhibit the ridiculous spectacle of a hus-  
 band and wife fighting together.

46. Socrates, meeting Xenophon in some nar-  
 row alley, and knowing that he must be a very  
 ingenious young man, put his stick a-cross the  
 way, that the lad might not pass along ; and then  
 ask’d him, ‘ What part of the town it was, that  
 ‘ a young fellow might purchase every thing ne-  
 ‘ cessary to equip himself out in the most fashion-  
 ‘ able and elegant taste ?’ Xenophon readily an-  
 swering, he ask’d again, ‘ Where it was, that a  
 ‘ young man might be made a better man ?’ The  
 youth, somewhat surpris’d at such a question, an-  
 swer’d, He did not know : upon which Socrates  
 says, “ Follow me, and you shall know that too.”

He thought it very unaccountable for a man  
 to be acquainted with the several places where a  
 handsome suit of clothes, or a good glass of wine  
 might

might be had, while, at the same time, ignorant where it was the mind might be well cultivated.

47. A certain rich man sent his son to Socrates, in order to judge of his genius. His pædagogus, having introduced the youth, says, 'Socrates, his father sent this young man by me, on purpose that you might see him.' "Very well," replies the philosopher, "Come, young man," continues he, "speak up, that I may see thee."

Meaning, that the genius of a man does not appear so much in his face, as it does in his speech; for that is the surest and most infallible mirror of the mind.

48. The day on which Socrates was to drink the poisonous draught, after his fetters were knock'd off, he felt a most exquisite pleasure in rubbing his legs: upon which he says to his friends, "How wonderfully is it ordered by nature, that pleasure and pain should by turns succeed one another! for, if pain had not preceded, I should not have felt this succession of pleasure."

49. As the jail-officer was mixing the hemlock into the fatal cup, Socrates ask'd him, How the potion must be taken? 'as undoubtedly,' says he, 'you must be vers'd in your own profession;' alluding to the sick, who are directed by the physicians, when, and in what manner they are to take their prescriptions. The man told him, That, if possible, he must swallow it at one draught, and afterwards walk about the room for some time, till once he perceived his legs siez'd with a deadly numbness; then that he must stretch himself on the bed, when the potion would operate as usual. Socrates then ask'd, 'If  
he

he might not pour out any of it in libation?" as was the manner at their feasts, to pour out a small quantity of the wine in libation to some god: the officer answer'd, That he had made up no more than the quantity barely necessary for a draught. "But still," says Socrates, "I may be permitted to petition the gods for a prosperous and lucky change of abode."

50. Crito vehemently urged, that, supposing death might be indifferent to himself, as well for the sake of his friends, as on account of his tender children that depended upon him, he should not neglect to use all the means in his power to prolong a life so useful and valuable. He made answer, "God, who bestowed children on me, will himself provide for them; and as for my friends, I shall, after I go hence, either find better, or such other friends as you are: nor will I long want your company, since you shall all follow soon after me to the same place of abode."

51. When the officer, as he was going to expire, told him, that his lungs were already cold and motionless, he called out to Crito, "Remember, my friend," said he, "that we owe a cock to Æsculapius, which debt you must not neglect to pay."

Just as if he had recovered from a fit of illness! Such was the native pleasantness, the unexhaustible fund of humour this great man was possess'd of, that he retain'd this dexterous faculty even in his last moments: for they tell, that these were his last words.

52. He used to say, "That lovers of one's person were like physicians, who were always wanting somewhat, and as oft importunately



“urging somewhat.” Again, “That those who  
 “were rather friends than lovers, were like such  
 “as cultivated their own proper soil, and used  
 “all diligence to better and enrich it.”

A lover pursues the means of gratifying his pleasure: but a friend, without any view to himself, accounts it his advantage, in proportion as he can benefit his friend.

53. Socrates, at a feast, happened to give an acquaintance of his own a very severe rebuke in face of the company: whereupon Plato says, ‘Were it not better that you had reprov’d him for that in private?’ To which Socrates replied, “And would not you do better to re-  
 “prove me for that in private?”

He very smartly charged Plato with reproving another for that fault he was guilty of by his reproof.

54. A physiognomist, who profess’d, that, from the outward features of the face, and habit of the body, he could assign the inward disposition of any man to a degree of certainty, seeing Socrates, pronounced him stupid, ignorant, effeminate, drunken, and addicted to the unnatural love of boys. Whereupon the philosopher’s friends were so enrag’d, that they threaten’d the man, and vow’d to punish him as an impostor: but Socrates restrain’d them, saying, “The  
 “man is no way mistaken; for I should have  
 “been just such another person as he describ’d,  
 “if I had not train’d myself up by the precepts  
 “of philosophy.”

55. Socrates, meeting Euthydemus by accident, took him home to sup with him. After some conversation pass’d at supper, Xantippe, starting up in a passion, and finding that all the  
 abusive

abusive and scurrilous language she could vent upon her husband would not in the least discompose him, she overthrew the table upon him. Euthydemus, being vastly disturb'd at this rude behaviour, rose up to go away : but Socrates, taking hold of him, says, " What is the matter ? " Euthydemus, I remember when the like accident happen'd at your house, as a hen flew over our heads, and alighted on the table, which instantly overset, that I was not angry on that account."

56. Being ask'd, What should be esteem'd as the principal virtue in young men ? he made answer, " Not to be too adventurous."

The heat of youth is so very apt to run out into violence and excess, that oftentimes they are with much a-do restrained from committing rash and inconsiderate actions.

57. He thought, that letters, which most people imagine were invented to assist the memory, much impair'd it.

Men formerly, if they had any thing worth retaining, instead of books, inscrib'd it on their minds. The memory, improv'd by this exercise, easily retain'd whatever was committed to it ; by which means each had his stock of knowledge, upon occasion, ready at hand. Since the invention of writing, they trust all to paper, and don't in the least study to imprint on their memories any thing they have learn'd. From this neglect of the memory proceeds the defect of knowledge, its turning less lively, and not more universal, in as much as the extent of it is contain'd in the multitude of objects impress'd on our memory.

58. When

58. When the time fix'd for Socrates's death drew nigh, Crito ask'd him, In what manner he should incline to be buried? "I see, my friend," says he, "that I have labour'd a long time to little purpose; for I have not yet convinced my Crito, that I shall fly hence, and that no part of me shall remain behind: but yet, my friend, if thou can'st pursue me, or find me any where, why, bury me just as you think proper; but believe me, not one of you, so soon as I set out, will pursue me."

Socrates understood, that the mind constituted the man; and that the body was nothing other than the instrument or receptacle of the mind: for which reason it must argue great folly to be over-solicitous about the manner in which we shall be buried.

59. He used to say, "That death was like a profound sleep, or long peregrination."

A more than ordinary deep sleep locks up all the senses: the mind sometimes totally abandons the body, and yet returns again to its former habitation.

60. He would frequently say, "That, if all the calamities which affect every individual man on earth were to be collected into one body, and equal portions of that mixt collection were distributed to every man; that then, in such a case, each would sooner chuse to put up with his former share of miseries, than with an equivalent of the common store."

This sentiment seems to differ much from the common humour of mankind, who envy the circumstances of others, while each deplores his own particular fate."

61. He

61. He would inculcate for a rule of life,  
 "That pleasures were nothing else than Sirens,  
 "that, in the course of life, must be passed by  
 "those who hasten to visit virtue as their  
 "country."

Alluding to Ulysses, who sealed his ears with wax, while he sailed past the Sirens to visit Ithaca.

62. Being ask'd, If he did not think Arche-  
 laus, the son of Perdiccas, an happy mortal, on  
 account he was esteem'd a most valiant man?  
 he made answer, "I don't know that; for I ne-  
 "ver discoursed him." The other says, By  
 such an objection, you might doubt whether  
 or not the King of Persia was happy. "Why  
 "not?" replies he, "when I don't know that  
 "he is either a learn'd or good man."

Socrates rated the happiness of every individual,  
 in proportion to the genuine endowments of the  
 mind.

63. Aristippus, being the first scholar of So-  
 crates who made a trade of his profession, sent,  
 out of the profits and perquisites he amass'd  
 thereby, twenty pounds, as a present to his pre-  
 ceptor: but Socrates instantly return'd the mo-  
 ney, with this message, "That his genius would  
 "not permit him to accept of it."

Socrates would say, "That an especial demon  
 "attended him, by whom he was prohibited, by a  
 "secret signal or impulse, from any dishonest ac-  
 "tion." I presume this genius must have been  
 Reason. He however very genteelly insinuated  
 to Aristippus, that he did not approve of his con-  
 verting the doctrines of philosophy to a traffic for  
 raising of money, which he rejected on that ac-  
 count,



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count, as much as if it had been sacrilegiously  
come by.

64. He gave in precept, “ That the men  
“ ought to live in subjection to the laws of their  
“ country: but the women were to subject them-  
“ selves to the discretion of the men they lived  
“ with.”

The husband who lives a-right, if he acts in  
conformity to the laws of his country, is the  
standard of action for his wife.

65. Having dream’d, that a certain person ac-  
costed him thus in the language of Homer,

Ἡμεῖς μὲν τρίτῃ φθίην ἐρίβωλον ἔχοις.

The third day hence shall Phthia greet your  
fails.

POPE.

He told Æschinus, “ On the third day hence  
“ I shall die.”

He took this verse of Homer for an oracle,  
and the event verified his interpretation. Phthia  
was the country of Achilles, and his friends per-  
swaded Socrates to fly for refuge to Thessaly,  
because he had several good friends there.

66. He is reported to have curs’d the man who  
first disjoined Utility and Nature.

He terms Nature that rule or measure of ho-  
nesty implanted in us by the Creator.

67. Socrates was wont to say, “ That as no  
“ conversation can be obtained from the dead,  
“ so, in like manner, can no benefaction be ex-  
“ pected from an avaritious man.”

As

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As the dead are either dumb or troublesome with respect to us, so a covetous man denies what is ask'd him; or complies with the receiver, unhappily for him, in regard 'tis given with an unfriendly intention.

68. Seeing once an illiterate man, but at the same time one that was prodigiously rich, he says, "Behold the gilded slave."

An ignorant man is a slave to his passions, as well as to his possessions.

69. Seeing, at another time, a man that spent profusely, and much beyond his income, he says, "A mischief take thee, for making the Virgin Graces common strumpets."

70. He would often say, "That he fancied the gods laugh'd at the vain anxious cares of mankind; seeing that, when the enjoyment of all their acquisitions was but a small portion, nay a moment of time, they should notwithstanding be so very solicitous and careful of the conveniencies of their condition."

Men bustle and concert with such study and tumultuous concern of business, as if their stay here was of a long duration, nay was even perpetual.

71. Being ask'd, Why he wrote no books? "Because then," says he, "paper would run at a higher price to such as will write."

Socrates never wrote any thing, judging the multitude of books in the world an obstacle to students in their diligent disquisitions after wisdom.

ARISTIPPUS.

## ARISTIPPUS.

**A**RISTIPPUS, the scholar of Socrates, being the philosopher that, for dexterity of wit, habit of life, courteousness as well as pleasantness of speech, altho' he did not maintain that sanctity of morals Socrates was admirable for, may be justly in course and order placed the next to him.

72. There was a kind of antipathy betwixt him and Diogenes the Cynic, because of their different habits of life. Diogenes, on account that Aristippus paid his court to Dionysius tyrant of Sicily, would call him 'the Royal Dog.' Aristippus repartee'd, "If Diogenes knew how to oblige Kings, he had not fed upon bitter herbs." To which Diogenes recriminates, "If Aristippus had learn'd to content himself with bitter herbs, he would not be a King's dog."

73. Dionysius sent him three concubines that were great beauties, desiring him to chuse for himself the woman he lik'd best of the three. He, having view'd the ladies, says, "It is not safe being a Paris, in preferring one to the rest:" so handing them out to the door, he dismiss'd them, not less prepar'd to flight, than to caress them.

74. Being ask'd, What benefit he reap'd from the study of philosophy? he answer'd, "That I can talk freely to any one."

He did not fear the high, nor disdain the low part of mankind, on account his mind was wrapp'd up in neither hope or fear: nor would he serve or humour any man, otherwise than was justifiable

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justifiable by the sentiments of a mind void of all bias and prejudice.

75. The question being put by Dionysius to Aristippus, What superior excellency the philosopher had over other men? he made answer, "If all laws were abolish'd, the philosopher would still live irreprehensible."

'Tis by the precepts of the law that the mob are bound up to their duty: but a philosopher, regarding Reason as Law, does not act equitably, or otherwise, barely by virtue of the legal precept, but because he knows the one is right and eligible, on its own account, and the other, for the like reason, shameful and detestible.

76. Being ask'd, In what respect the Learn'd differ'd from the Ignorant? he replied, "In what? but in that which the train'd differ the wild horses."

Just as the untam'd horses are unfit for any manner of service, because of their ignorance and fierceness; so those who are led by their affections, which philosophy only can regulate, are unfit for any of the social habits of life.

77. Dionysius telling him, that it was a strange thing, that philosophers so much frequented rich men's houses, when, on the contrary, the rich so seldom visited the philosophers, he said, "The reason is plainly this, that philosophers know what they themselves stand in need of: but the rich do not."

Philosophers know that there is no living without money; on which account they ask such as can supply them: but, if the rich understood equally well that they stand in need of wisdom, they would find they had much greater reason to frequent the houses of philosophers, in as much as  
the



the poverty of the mind is much more wretched and calamitous, than that of the body; and the poverty of the rich, in this respect, is still the more miserable, as they don't understand how valuable and necessary a possession they want.

78. Both Plato and Aristippus resided at one and the same time at the court of Dionysius. While the latter lived up to all the delicacies and splendour of that court, the former was more abstemious, and, in the midst of regal luxury, endeavoured to maintain a philosophic frugality. Having therefore reprehended Aristippus for his indulgencies, Aristippus ask'd him, "Whether he did not think Dionysius a good man?" Plato answering in the affirmative. "Well," replies he; "and yet he lives much more sumptuously than I do."

79. He used to say, "That it was better being a beggar, than being ignorant; for that the one only wanted money, but that the other wanted humanity."

Notwithstanding one may want money, he may still be a man; but one without learning is not a man: besides, he who wants money may beg it; but one in want of wisdom solicits no body for it.

80. Being once set upon by a foul-mouth'd fellow, and treated with a vast deal of abusive language, he silently withdrew: but the railer pursuing him, says, as he was going away, "What do you fly for?" "Because," says he, "That tho' you can utter so much scurrility, I can't abide to hear it."

He bitterly check'd the impudence of that man who would assume to himself the privilege of reviling, and not at least yield him  
the

the privilege of taking himself out of the hearing of it.

81. A certain man, bellowing against philosophers, among several other severe reflections, said, "That he observ'd rich men's houses always be-  
" set by them : " upon which Aristippus told him,  
" That though physicians frequent the habita-  
" tions of the sick, yet there was no man who  
" would not chuse to be a physician rather than  
" be sick."

He very knowingly retorted the blemish thrown upon the philosophers. The philosophers preach up happiness, which they appropriate to the wise only : but still inculcate their doctrine on the rich ; because, on account of their luxurious and delicate living, they are more vain and corrupted, and stand in greater need of the precepts of wisdom. A philosopher is the physician of distemper'd minds : yet none will pretend to say, that the physician is not better off than the distemper'd.

82. Aristippus hearing a certain man boast, that he was an universal scholar, insomuch that he had studied all arts and sciences, he says, " Just  
" as those who eat and purge most, are not more  
" healthy than they who eat and purge mode-  
" rately ; so it is not such as read and study most,  
" but such as study the most useful sciences, that  
" are the most learned."

He judiciously reprehends those, who, by an immoderate and irregular reading, surfeit their minds with such crudities as can never digest, nor pass through to the understanding, but swim upon the memory ; and for which they shall neither be the better, nor the more learned.

83. Being sued upon an action of trespass, the advocate who pleaded for him, having gained his point, says, by way of eminence, preferring his own profession to philosophy, 'Aristippus, what have you profited by Socrates?' "This," replies he, "That all that long oration thou hast with such eloquence spoke to clear me, is, in every jot and tittle, TRUE."

The orator defended an innocent good man: but that he was such a man as the orator represented him, was owing to Socrates, who taught him his philosophy. A pleader does not make a man a good man; but endeavours, let him never be such a bad man, to set him forth in this light to the judges: whence the excellency of the philosopher appears beyond that of the orator.

84. A rich citizen of Athens desiring the philosopher to tell him, How much he must give him to instruct his son? Aristippus ask'd him Five hundred drachmas. 'How!' said the Athenian; 'I could purchase, man, a slave for a less sum than that.' "Do so," answer'd Aristippus; "and then thou shalt have Two."

He wittily reproaches the preposterous, though common conduct of the world, who are never more griping and parsimonious, than in the education of their children, and expend more liberally in training their horses than their sons.

85. Dionysius ask'd him once for a lecture upon philosophy; to which he was not only backward, but used all means in his power to decline it: which the King observing, insisted upon one. At length Aristippus told him, "That it was very ridiculous in his majesty to desire him to treat upon a subject, when at the same time  
his

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“ his majesty dictated to him when he ought to  
“ treat upon it.”

’Tis a property essential to a philosopher, to know the time when it is proper to handle his subject, as well as the time when it is improper. Whoever desires a philosophical discourse, declares that he wants to be taught of the philosopher : again, whoever assigns the time the subject is to be treated of, seems to be better learn’d than the philosopher, because he knows better the time it should be done. The King resented this answer of his to that degree, that he order’d the philosopher the lowest seat at the feast : but he, not the least offended, says, “ Your Majesty, I presume, wants to render this place eminent and “ honourable for the future.” Meaning, that the place did not vilify the philosopher, but was honour’d and dignified in being occupied by him.

86. Hearing some person not a little pleas’d with himself for his dexterous skill in swimming, Aristippus told him, “ And art not thou ashamed “ to boast thyself so arrogantly upon a property “ the frogs enjoy in greater perfection than thou “ dost.”

It becomes a man to vaunt of manly accomplishments ; and nothing suits him to excel in more than in reason.

87. Being ask’d, How a wise man differ’d from a fool ? he answer’d, “ Send them both naked “ to such as are strangers to them, and you’ll “ soon perceive.”

88. Sailing once to Corinth in a violent tempest, he show’d some signs of fear ; whereupon one of the seamen says to him, ‘ We that are ‘ plebeians are not troubled ; and yet thou that ‘ art a philosopher, and preacheest up a contempt



‘ of death, tremblest for fear ?’ Aristippus replied, “ It is not of the like import for you to “ perish, as for me.”

89. One Simus, a native of Phrygia, being treasurer to Dionysius, brought Aristippus along with him to view a very grand and beautiful house he had fitted up. The rooms were richly hung, and decorated with the most splendid furniture ; the pavement, consisting of the richest materials, was checker’d in the most elegant taste. Aristippus, having satisfied his curiosity, all on a sudden turns about, and spits upon Simus’s beard. The treasurer insisting to know the cause for such a gross insult, Aristippus told him, “ That his house was all over so neat and clean, “ that he saw nothing in it so fit to spit on as his “ beard.”

Insinuating, that, throughout the whole house, there was nothing more dirty and nasty than the Barbarian’s own face : yet this behaviour is more suitable to the manners of a Cynic, than to Aristippus, tho’ it is attributed to him.

90. Being ask’d, In what manner Socrates died ? he replied, “ As I should wish to die.”

Importing, that such a death was preferable to life in any sense. The witticism of the saying consists here, That the philosopher’s answer was quite of another nature from that which the querist expected ; for he wanted to know the manner in which Socrates died : but the other thought that nothing to the purpose, and told him, That he died happily.

91. Polixenus the logician, happening to visit at the house of Aristippus, and seeing several handsome women very genteelly dress’d, and a banquet serv’d up with great magnificence, found fault with

with the luxurious manner of life which Aristippus led, and insisted it was not becoming a philosopher. Aristippus, dissembling his having taken any notice of Polixenus's reproof, some little time after says, "Come, Polixenus, do stay, and spend the day with us." The other having accepted the offer, "Why do you," continues Aristippus, "therefore find fault? You seem not to reprehend the sumptuousness of my table, so much as you do the expence attending it."

If he had taken offence only at the extravagancy of the feast, then he had undoubtedly refused being a guest with him: moreover, by approving the delicacies, but finding fault with the costs, seems to savour more of the avaritious than the frugal man.

92. Aristippus, upon a journey, finding that his servant, who carried his money for him, was somewhat incommoded with its weight, says, "What thou canst not conveniently carry with thee, throw away."

93. Dionysius ask'd Aristippus, What made him leave Socrates, to come to Sicily? He answer'd, "That I might impart what I have, and receive what I have not."

94. Plato chiding Aristippus for buying too great a quantity of fish, Aristippus told him, that he bought them all for a half-penny. Upon which Plato says, that he would buy them himself for that money. "Then, Plato," says he, "'tis not I that am over-fond of dainties, but it is thou who art over-fond of money."

95. Being rallied, on his keeping company with Phryne the courtesan, for bestowing so liberally on a woman that would admit Diogenes,

the Cynic gratis, he replied, "That he was  
 " the more liberal, to the end that he might  
 " have the sole enjoyment of her to himself."

96. Diogenes, hearing that he cohabited with Phryne, twitted him in this manner: 'For shame, 'Aristippus,' says he, 'to cohabit with a common woman! thou must either desist, or act the dog as well as I do.' Aristippus made answer, "What? Diogenes, would you think it any way preposterous, to occupy a house that was occupied before?" 'I would not,' replies Diogenes. "Or, to be carried in a ship which carried several other passengers before thee?" says Aristippus. 'Nor that neither,' replies Diogenes. "How then," says Aristippus, "will it be any more absurd for me, to cohabit with a woman that several others have cohabited with before?"

97. Aristippus being an earnest suitor to Dionysius in behalf of a friend, for some grant, the tyrant would give no ear to him: at length, prostrating himself at his feet, he granted the suit. One that stood by, some time after, said to Aristippus, 'You a philosopher, and be so abject as to throw yourself at a tyrant's feet to gain a favour!' Aristippus made answer, "The fault is not mine; but Dionysius is to blame, for carrying his ears in his feet."

98. He would say, "That those who studied the liberal sciences, and neglected philosophy, were like the suitors of Penelope, who made love to the waiting-women."

He look'd upon the other sciences but as the waiting-women of moral philosophy, which ought to be the chief and principal study of every man,  
 and

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and to which all other doctrines whatever should be made subservient.

99. Aristippus being once accused, for turning off and disowning his son, inasmuch that he took no more notice of him, than if he had not been the fruit of his own body, he says, "We throw away from us, as far as ever we can, our vermin and spittle, and look upon them as useless nasty things, notwithstanding they are as much the fruit of our body, as our children may be."

He was of opinion, that such were not to be regarded as children, who had nothing else to recommend them to the affections of their parents, besides being the fruit of their bodies. Thus the Old man in the comedy :

*Tantisper te volo meum, dum id quod te dignum est facis.*

I regard you as my son, no further than you behave as such.

100. Dionysius, having made Plato a present of some choice books, made Aristippus a present in money at the same time. But Aristippus, being afterwards found fault with, as if more fond of money than Plato, says, "Wherein, pray, is the great subject of reproof? The whole of the matter is only this, That Plato wanted books, and I wanted money."

101. Aristippus ask'd Dionysius once for a talent? whence the King, taking occasion to object to his doctrine, says, 'Did not you maintain, some time ago, that a philosopher wanted for nothing?' "Come, let me have the mo-



“ney first,” says Aristippus, “and we shall dispute that afterwards.” Having received the cash, he tells the King, “Now, did not I say right, that a philosopher wanted for nothing.”

That man does not want, who knows whence to be supplied how oft occasion requires.

102. Upon one’s telling him, that it was a strange thing, why men would sooner give to the poor than to philosophers, he made answer, “The reason is, Because they think they may sooner come to be poor, than to be philosophers.”

103. A man that was not very rich having once reprehended him of luxury, on account he paid six crowns for a partridge: he says, ‘What would you have given?’ The other answer’d, Twelve pence. Aristippus replied, “And six crowns are no more with me.”

Whoever is deterr’d from the purchase of any delicacy, merely on account of the expence attending it, does not despise the meat so much as he values the money.

104. Aristippus, being once at sea, with some of his countrymen, was shipwreck’d, and cast ashore upon an unknown island; where seeing some mathematical figures upon the sand, along the sea-side, he says, “Come, my friends, we are safe enough, for I see the traces of men here.” Being treated with great humanity in the island, the inhabitants, having conveyed him to the ship, as he was departing, with provisions and other necessaries for his voyage, as they took leave of him, ask’d, If he had ought to recommend to their fellow-citizens? “Yes,” says he, “That they study to obtain these possessions

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“ sessions that won't perish by shipwreck ; but  
“ may swim ashore together with the owners.”

105. He would say, “ That good cheer was  
“ no hindrance to a good life.”

He was complaisant to every body, and never  
out of humour. ‘ You are the only man,’ says  
Plato to him, ‘ who can appear equally well-  
‘ dress'd in a coarse cloth as in purple :’ whence  
Horace gives him this character,

*Omnis Aristippum decuit color, et status,  
et res.*

*Tentantem majora ferè præsentibus æquum.*

“ Yet Aristippus every dress became,

“ In every various change of life the same :

“ And tho' he aim'd at things of higher kind,

“ Yet to the present held an equal mind.”

FRANCIS.

106. Dionysius, once in contempt of Aristip-  
pus, spits at him ; those that were in company  
being nettled at the philosopher, for suffering him-  
self to be treated with such indignity, he told  
them, “ That the fishermen, to catch a whit-  
“ ing, would bear to be sprinkled over with the  
“ salt-water : and should not he, to catch a whale,  
“ bear to be sprinkled with a little of its flegm.”

By a whale he meant the King, whom he by  
his patience and forbearance endeavoured to en-  
tice to the study of philosophy.

107. When it was objected to him, That he  
dress'd too gay, fared too exquisite and sumptuous  
for a philosopher ; he made answer, “ If splen-  
“ dour and high living were faults, sure it would

“ not be so much practis’d in celebrating the festivals of the gods.”

In those celebrations they were wont to use magnificent cloathings, and most rich and sumptuous banquetings. Certain it is, that, if the gods regarded these things as vices, instead of being appeas’d, they would have been irritated at such proceedings. Tho’ the philosopher, by this pun, eluded the objection to him, he by no means proves that this practice was the most preferable.

108. Being blam’d for taking money of his friends, he answer’d, “ That he did not take their money so much with an intention of using it himself, as to the end they might learn to dispose of their money to good purposes.”

The most part of the rich world consume their money, very unnecessarily, upon fine horses, grand and stately structures, and luxuries of various kinds: while good and valuable men, were they to ask for any, might go without.

### DIOGENES the Cynic.

THE order, perhaps, may not seem improper, if, after the facetious sanctity of Socrates, and the chearful freedom of Aristippus, we next add Diogenes the Sinopeian, who, for his variety of useful and witty sayings, was incomparable: so that, though these three philosophers were remarkable for different virtues, which they sustained with equal judgment, yet men of very opposite habits and dispositions; we may say, that, in their several faculties, they were equally great and valuable.

109. Being

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109. Being come to Athens, he presently took to follow Antisthenes: and tho' he was often forbid to come, (for Antisthenes would have no scholars) yet still Diogenes came to hear him, and followed him so much, that Antisthenes, at length, took a stick to drive him away: but he, submitting his head to the blow, says, "Strike, " if thou hast a-mind; yet shalt thou find no stick " hard enough to turn me away from thee, as " long as thou continuest to say ought."

A surprising instance of his desire after Wisdom.

110. He would call the Dionysian games, which were celebrated with great pomp and magnificence every year at Athens, in honour of Bacchus, "The wonder of Fools."

111. It was a saying of Diogenes, "That, in " order to a man's attaining to perfection, it was " absolutely necessary, that he should either have " very faithful friends, or implacable enemies: " because he would be made sensible of his ill " conduct, either by the admonitions of the one, " or the invectives of the other."

112. One ask'd Diogenes, How he should be reveng'd of his enemy? "The best way," said he, "that I know of, is, To make thyself illustrious by thy virtue."

113. As Plato entertain'd some friends of Dionysius at dinner, in a room where there was a bed, or couch, neatly and richly trimm'd, Diogenes came in very dirty, as usual, and getting upon the couch, and trampling on it, says, "I " trample upon the pride of Plato." Plato mildly answered, "But with greater pride, Diogenes."



114. He used to say, "That, when he consider'd the advantages arising to society, from magistrates, physicians and philosophers, he thought that there was no animal so wise or sagacious as man: but when he contemplated how much he was imposed on by interpreters of dreams, diviners, soothsayers, and the rest of this stamp; or his slavish pursuit after glory and wealth, that he thought there was no animal more foolish than man."

Intimating, that man's genius, if suitably applied, is accommodated to the best purposes and pursuits: but, if it degenerates to a vitious habit, it sinks him beneath the level of the brute creation.

115. Seeing Plato, at a very rich entertainment, feeding altogether upon olives, without regarding the nicities of the feast, he says, "How comes it about, thou wisest of mortals, that thou abstainest from these things, now they are got ready, in search of which thou formerly went to Sicily? Did not Attica produce olives at that time?"

116. Being ask'd, In what part of Greece had he seen what he might term good men? "Good men!" replies he, "why, in no part of it: but, I confess, I have seen boys at Lacedæmon."

Implying, that the morals of all Greece were in the utmost state of degeneracy, inasmuch that the traces of their ancient integrity, even among the Lacedæmonians, that most irreprehensible nation, were only retained by the boys. Denoting further, that in all the rest of Greece even the boys were not good, and consequently the men worse than

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than the boys, as it is by them that the boys ought to be train'd up to probity.

117. As he lectur'd once upon a very serious and grave subject, he took notice that his hearers were no way attentive to his discourse: upon which, all of a sudden, he set up singing some ludicrous and foolish song or other, as if he meant to set them all a-dancing. They no sooner perceiv'd him in this humour, than instantly they cock'd up their ears, and crowded around him: whereupon he rebuked them severely, telling them, "How eager they flock'd together to hear a silly idle ballad, when a serious useful subject, tending to a right improvement of their lives, and a reformation of their manners, might pass unheeded."

118. He blam'd men for exercising themselves in wrestling, dancing, and other such like exercises, in order to be perfected in them, when they shew'd no manner of diligence, or desire, to become either good or honest men.

119. Scarcely any rank or profession escap'd his bitter invectives. He would say, "That he wonder'd how the grammarians could with such diligence make the nicest surveys into the wanderings of Ulysses, and at the same time be ignorant, how much they themselves wander'd from the purpose." He accused the musicians "for their accurate studies, to reduce the strings of a cittern to so great a harmony, when there was such a discord in their morals." He condemn'd the mathematicians "for the exactness of their observations in viewing the planets, when they neglected to look upon those things that lay before their feet." He reprehended the orators, "on account they labour'd with

“ with such indefatigable pains to talk justly, at  
 “ the same time they omitted to act according-  
 “ ly.” He found fault with the covetous “ for  
 “ speaking disrespectfully of money, when they,  
 “ in the mean time, perfectly idoliz’d it.”

120. He tax’d the gross of mankind, “ with  
 “ bestowing the encomiums of good men on such  
 “ as are liberal of their money, when yet they  
 “ never aim to imitate the example of those they  
 “ so highly extol; but chuse, on the contrary,  
 “ to pursue the example of the misers, whom they  
 “ continually reproach.” He snarl’d at such as  
 “ interceded by sacrifices with the gods, for a  
 “ continuation of their health, when, at these  
 “ very sacred feasts, they so cramm’d themselves  
 “ with victuals, as to destroy their health.”

121. On the other hand, “ He approv’d of  
 “ their conduct, who were determining to take  
 “ wives, but never enter’d upon matrimony;  
 “ who were deliberating to go to sea, but yet never  
 “ set sail; who were of a mind to take boys in-  
 “ to keeping, but never maintain’d any; who  
 “ seem’d affected to take the government upon  
 “ them, but never assum’d it; who have  
 “ been threatening to be treated at the ex-  
 “ pence of men in power, but never went near  
 “ them.”

Meaning, that it was the part of wise men to  
 avoid all these circumstances; and that abstinency,  
 in every particular of them, or a timely  
 change of sentiments, when they are solicited to  
 venture upon any of them, argued these men of  
 prudence and foresight: because that, if they  
 once embark’d in one or either of these matters,  
 they are not at liberty to alter their state or con-  
 dition, even if they repented their engagements.

A man

A man that has married a wife is not a free man, nor one at liberty; and one that commits himself to the sea, is under a necessity of being tossed at the mercy and discretion of the wind and water; and one who enters upon the government, must temporize, and suit himself to the occasion, and shall find, if he should desire it, that it is not safe, or adviseable, to turn a private man again.

122. Some ascribe this ænigma to him, "That we ought not to stretch out our hand close fisted to a friend."

Implying, that it is not sufficient that we behave ourselves courtly and complaisant to our friends; but should extend our bounty along with our complaisance.

123. Being taken captive, he was exposed to sale at an auction of prisoners in Crete, and happening to sit down at the time of sale, he was instantly ordered to stand up, that the bidder, as may be supposed, might have the better view of his bargain. "What does it matter," replied Diogenes, "seeing that fishes, in whatever manner they may lie, are nevertheless bought up."

A sneer upon the folly of the common people in this particular, who, when they were about to purchase a slave, were exceeding cautious, lest they should be deceived by any personal blemish; when they omit to explore the habit of his mind with equal caution: however, he was remark'd by this speech.

124. One Xeniadès having purchas'd him at this sale, he told his master, upon his being brought home to the house, as if he had bought Xeniadès, "Now master," says the Cynic, "you must be sure



“ sure to obey me punctually to a title, in what-  
 “ ever thing I order you.”

A man that has purchas'd a slave who is either an expert sailor, or physician, must follow his directions, if he inclines to profit by him in any of these capacities.

125. He was employed by this Xenocrates in the instruction of his children; in which occupation he turn'd old, and was buried by his own scholars. Being ask'd by Xenocrates, In what manner he should like to be buried? he answer'd, “ With  
 “ my face downward.” Then being ask'd his reason for it? he replied, “ Because the world  
 “ will soon be turned upside down, and then I  
 “ shall lie upon my back.”

Alluding to the kingdom of Macedonia, which, from a low and despicable state was at that time exalted to an universal monarchy. Perhaps he might insinuate, that it was of no import what position a dead body is buried in: for in this matter the vulgar superstition is exceeding great; such as, the being carried out to be buried with their feet foremost; their being burnt standing; and, as I hear, the Jews, even to this day, bury their dead standing.

126. He stood up once in the market-place, hollowing out, ‘ Ho, ye men, repair hither!’ seeming as if he was going to lecture to the people; and, notwithstanding a great crowd gather'd round him, he still kept crying out, ‘ Men, ‘ come hither.’ The crowd being exasperated to find him still keep calling out for men, some of them said, ‘ Speak away, for there are enough here:’ whereupon the Cynic, falling upon them with his stick, scour'd them away, saying, “ I

“ called for men, not for such stinking knaves  
“ as you be.”

He did not think that they should be demomi-  
nated men, who did not live up to the dictates of  
reason; but were carried a-drift by their passions  
and affections, in the manner of the brute a-  
nimals.

127. Alexander the Great, being at Corinth,  
went to visit Diogenes, whom he found sitting  
in his tub. The King, having' staid for some  
time, after a great deal of conversation with the  
Cynic, departed: whereupon Alexander's friends  
expressed great resentment, that he should honour  
such a Dog, that would not so much as offer to  
rise up to such a mighty prince. “ No more of  
“ that,” says the King; “ for I declare, that,  
“ if I had not been Alexander, I should chuse,  
“ of all other men, to be Diogenes.”

To such a degree did this noble prince admire  
the spirit of liberty, superior to all other human  
influences, that actuated this philosopher, that he  
judg'd nothing could come nearer the spirit of ab-  
solute government. The chief happiness of princes  
consists in their independency, authority, and o-  
pulence, and all those things philosophy procures  
to a man, more effectually than a kingdom does  
to a monarch. But Alexander thought, that his  
being Alexander was something more than his be-  
ing simply a King.

128. Going in once, with his head half-shaven,  
to a feast, among a club of young men, he was  
not only otherwise rudely treated, but was turn'd  
out, after laying a great many blows upon his  
back; which usage he resented in this manner:  
‘ He wrote the names of the young fellows, by  
‘ whom he was belabour'd, upon a white roll,  
‘ and

‘ and went with his gown loose about him, so that  
 ‘ the prints shew’d the number of blows he had,  
 ‘ and the white roll describ’d such as were concern’d in abusing him ;’ by which means, the authors were remark’d, and expos’d to obloquy and reproach for their want of humanity.

129. On account of his being a Cynic, he was usually stiled, ‘ The Dog.’ And tho’ this Cynic life was approv’d of by most people, yet nobody would care to imitate it : wherefore he used to say, “ That he was a Dog much commended ;  
 “ but that none of those who were so lavish in  
 “ his praises, would dare to hunt along with the  
 “ Dog they so admired.”

130. Being now turn’d old, he was on that account advis’d, by some people, to desist from his labours, or at least to abate the rigorous exercise of them. “ What ?” replies he, “ were I  
 “ to run a race, would you think it advisable for  
 “ me, now when I was close upon the goal, to  
 “ drop, rather than continue to run it.”

He justly imagin’d, that we ought with greater and recollected force to pursue the study of virtue, the shorter we had to go upon a well-spent life ; and that it were base, and beneath men, to slacken in an honourable, uninterrupted pursuit, in the last period of their life.

131. Being once ask’d to supper, he refused the invitation ; and when desir’d to give his reasons, he answer’d, “ Because I had no  
 “ thanks return’d me, for my company last  
 “ night.”

The major part of the world believe, that, if they entertain any person, they challenge, on that account, a great acknowledgment for the favours, as if they conferr’d the highest obligation.

tion. But Diogenes, poor as he was, judg'd the return of thanks due to him, in regard he was no tiresome guest, and never went off without paying his shot of the reckoning, by instructing with philosophical discourse the minds of the company more sumptuously, than he fed his own body with the victuals and drink.

132. Soon after he turn'd philosopher, as he sat in his tub, feeding on dry mouldy bread, it being a festival, he heard all the city ring with shouts and acclamations of joy; whereupon, after some reflections, he began to perceive some tediousness and longings, and had actually some thoughts of abandoning his habit of life, when, in the midst of these meditations, he spy'd some mice dancing about him, and crumbling the bits of bread that dropt from him; upon which he broke out into this soliloquy, "Diogenes, what ails thee? art thou not very magnificently attended on? besides, don't thou maintain parasites?"

133. Happening, at Megaris, to see accidentally a mouse dancing about the streets, that search'd for neither hole nor meat, and was in no manner of dread for the crowd that pass'd along, he cries, "A fine example of liberty, indeed!" After which the conversation of mankind became so contemptible to him, that he took up a resolution to live in a tub.

134. As the people were wondering that he had no hut, so much as to eat his meat in, he pointed to the piazzas of the temple of Jupiter, saying, "That the Athenians had built that magnificent hall for him to eat in."

Because it was a public place of resort, he would imply, that it was built for his use: nor indeed



indeed could he wish for a more splendid parlour.

135. Diogenes sent to beg a little wine of Plato, who sent him a whole flask; for which the Cynic thank'd him in this manner: "When thou art interrogated, How many are two and two? answer, Twenty: thus thou don't give as thou art requir'd, nor don't thou answer as thou art interrogated!"

He animadverted on the excessive talkativeness of Plato. Aristotle, in his writings, finds fault with Plato on the same account.

136. He charg'd mankind with madness, for buying and selling the most precious commodities at the cheapest prices, when the most useless were procur'd at the dearest rates; as when a measure of meal cost but a penny, a statue was sold for three thousand pieces.

A statue is of no real service in life: but meal is absolutely necessary to live. He therefore judg'd, that meal ought to be sold at a greater value than statues: the philosopher made his estimate of things according to their natural use; but the vulgar, from a foolish prepossession form their estimate.

137. A certain man, having long pleaded to be a disciple of Diogenes, was at length admitted: when, to make trial of him, he gave him one day, upon the sheet, a leg of pork to carry, with orders to follow behind with it; but the tyro, ashamed of his carriage, dropt it in the street, and sneak'd off. Some time after Diogenes, meeting him accidentally, says smiling, "The friendship betwixt you and me has been spoil'd by a leg of pork."

Telling

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Telling him, that a man was not fit for a philosopher, who could not overlook and despise a foolish, unaccountable and false modesty. It was in fact no scandal to carry the pork; but to retreat from an honourable profession, was really matter of great shame.

138. Diogenes, happening to see a boy drink out of the hollow of his hand, said, "This boy, in point of frugality, has got the better of me; whereas I carry about with me an unnecessary tool:" and saying thus, he pull'd his wooden cup out of his bag, and threw it away: adding, "I was ignorant that nature had provided for us, even in this respect also."

139. When he had seen another boy, upon breaking his dish, take his lentils into the cavities of his bread, he toss'd away his own wooden plate as a superfluous implement.

I'll allow that these things seem a little ridiculous: yet we must confess, that such an immoderate copy of simplicity may be of use to shame us from our lechery.

140. He maintain'd, That a wise man possessed every thing, by this syllogism: "All things belong to the gods; the wise are friends of the gods; all things are in common among friends: therefore all things belong to the wise."

Diogenes, being himself a beggar, might easily be put of this syllogism: for, if every thing belong to you, why do ask for any thing? might be objected to him.

141. As he saw a woman prostrate herself before the gods, so that, by the bending of her body, some parts were discover'd from behind, that ought indeed to be conceal'd, he walk'd up  
to

to her, saying, "Woman, what? art thou not  
 " apprehensive, lest God, standing behind thee,  
 " (for all places are full of him) should view  
 " thee in this indecent posture."

It is reported, that he consecrated an assailant to Æsculapius, who should fall upon those thus prostrated on their faces, under the pretence of deterring people, who are possess'd with the notion that the gods don't regard their prayers, unless they supplicate themselves in this unbecoming position of body, from such superstitious behaviour.

142. He is supposed to have said, " That he  
 " would oppose an Assurance of Mind to Fortune, Nature to the Law, and Reason to his  
 " Affections; because the tranquillity of mankind is purchas'd and maintain'd by these  
 " Three."

An undaunted mind protects a man against the storms of Fortune. He follows Nature as his Law, and despises any other law that is repugnant to it; and moreover, he stems the torrent of his Passions and Affections by the dictates of Reason.

143. When Alexander the Great visited Diogenes, he found him in his tub, busy at pasting it with paper. As the King, after a long conversation, was preparing to depart, he says, ' Diogenes, consider with yourself what you  
 ' would have me bestow upon you, and you  
 ' shall have whatever you wish for?' " Among other things," replies Diogenes, " I  
 " should wish thou sat a little aside." The King, having mov'd to one side, waited for some time, thinking that Diogenes deliberated upon what he was to ask; at last, he says, Well,  
 Diogenes,

Diogenes, what is it you would wish for? "All that I wanted," replies he, "was, that thou should'st sit aside, and let me have the sun, that which thou can'st give me, as it is necessary for the work I am about?"

144. It is reported, that Alexander address'd the Cynic thus: "Diogenes, I'm come to supply you, because I see you in much want." "Pray, which of us two," replies Diogenes, "wants most? I, who desire nothing else besides this gown and wallet; or thou, who, not contented with thy hereditary dominions, exposest thyself to so many dangers, to enlarge thy sway, insomuch that the government of the whole world can scarcely satisfy thy ambition?"

145. Zeno, disputing in his school, was endeavouring to prove, by the most acute and subtle arguments, that there was no motion; and that it was impossible there should be any. Diogenes, all on a sudden, started up, and fell to walk around the school: upon which Zeno, in a great surprize, ask'd him the meaning of it? "All that I mean by it," replies Diogenes, "is to confute thy reasoning."

146. The Athenians advis'd Diogenes to enter into the order of priesthood, telling him, That such as were initiated into sacred mysteries, should be princes and judges in the other world. "It were exceeding ridiculous-indeed," answer'd he, "if Agesilaus and Epaminondas lived in dirt and mire, while the thief Patecion, and other such like vile priests inherited the mansions of the Bless'd."

He very justly expos'd the practices of these priests, who, from a lucrative selfish view, feed the superstition of the ignorant, by perswading them,



them, that not only their function intitles priests themselves to happiness in another life, but that they can communicate the like happiness to others, when it is only attainable by pious and worthy men : whether in orders, or not, does but matter very little.

147. Plato defin'd man, A two-footed featherless animal. Diogenes, hearing the definition highly extoll'd by Plato's scholars, brought a dung-hill cock, after plucking him of all his feathers, into the school with him, saying, "Look ye here at Plato's Man."

148. Being ask'd, What was the most seasonable hour for a man to dine at? he made answer, "If he is a rich man, let him dine when he pleases; if a poor man, when he can."

149. A certain man, carrying a long pole in his hand upon the streets, through inadvertency dash'd it in the Cynic's face, and afterwards, according to custom, call'd out, Have a care, master! whereupon Diogenes says, "Do you mean to strike me again."

We ought rather to warn people before than after we injure them.

150. He went out once at mid-day with a lighted lanthorn, walking through the market-place, like one in search of something: upon which the people, gazing at him, ask'd, What he was looking for? "A Man," replies he.

Intimating, that the manners of the public were unworthy of men.

151. One bitter frosty morning he came to the market-place, after being duck'd in water, and stood there dripping all over, and trembling for cold. As the people gather'd round him, and were pitying the misfortunes of so worthy a man,  
Plato,

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Plato, happening to go past, told them, as he went along, "If you would pity Diogenes, leave him to himself."

Plato, knowing that he did this to be seen, meant to censure the vain ambition of the philosopher, who, as he was delighted by being made such a spectacle, was rather happy than wretched: but had he none to look at him in this condition, he then had been miserable indeed.

152. Diogenes seeing a certain person, from a religious rite, sprinkle himself over with spring-water, (for the ancients used this ceremony in purifying themselves after the commission of any grievous offence) he says, "Unhappy wretch, when you blunder in grammar! from being sprinkled you will never wash clean, much less will sprinkling wash away the trespasses of your life."

He very judiciously censur'd the superstition of those men, who think to wash away the stains of the mind by a sensible element, without divesting themselves of all bad appetites and irregular affections.

153. He severely reprimanded those, who, if any thing went cross to their purposes, blame fortune, as is most commonly the case, telling them, "That men are more blameable, in im-  
portuning fortune for things not intrinsically, but seemingly good: for if they trusted the gods to dispense such things as they should deem good for them, then that the gods themselves would bestow these on them; but having had such things as they repeatedly and importunately ask'd, they imprudently blam'd the dieties."

154. When King Philip's army lay at Chæroneæ, Diogenes, happening to come there, was

seiz'd upon, and carried before the King, who, not knowing him, instantly cried out, 'A spy, as I live.' "I am little else than a spy," replies Diogenes; "for indeed I came here to spy out thy distraction: for, not satisfied with the kingdom of Macedonia, thou robbest other people of their just rights and privileges, and exposest thyself to such hazards, as will soon rob thee of thy life and kingdom."

The King admiring such a spirit of liberty, order'd him to be dismiss'd.

155. Athlius in the Greek signifies, 'A miserable man, or one afflicted by much trouble.' Alexander having sent letters to Antipater, by one Athlias, Diogenes happen'd to be present when the letters came to hand; whereupon he says, "Athlius, from Athlius, by Athlias, to Athlius."

The philosopher thought that princes, by a tumultuous tide of ambition involved in perpetual wars, were really miserable; and that such as were the ministers and instruments of their inclinations were no less miserable.

156. The magistrates having got together, with guards and officers about them, and all this ado, to hang a poor fellow for stealing a cup out of the treasury; when every body enquired what might be the business? Diogenes cried out, "Only the great rogues yonder carry the little one to the gallows."

I should wish this had not been often the case with Christian magistrates, to be leading a wretch to the gibbet for robbing the value of ten pence, when they themselves with impunity rob nations.

157. Diogenes, seeing a young hair-brain'd fellow throwing stones at a gibbet, said to him,

“ I see thou art a promising lad ; I doubt not  
“ but thou wilt hit the mark at last.”

Signifying he should be hang’d some time or  
other.

158. Having observ’d a certain man not a little proud of himself, for being clad in a lion’s hide, he told him, “ Won’t thou forbear to disgrace the badges of virtue ?”

He judg’d it a very fantastical sight, to see a soft effeminate man value himself upon the proper wearing of Hercules. This may be equally well applied to those, who, by a distinguishing garb, make profession of religion, at the same time their lives are no way adequate to their profession.

159. Diogenes, hearing some people envy the happiness of Calisthenes the philosopher, because he was treated with great pomp and splendor by Alexander, says, “ Nay, I think that man rather  
“ unhappy, who must dine and sup as Alexander  
“ shall think proper.”

Meaning, that there was no happiness, where liberty was wanting.

160. A young man, more finical than enough in his dress, having interrogated Diogenes concerning somewhat he wanted to know : “ I shall  
“ not satisfy thee,” replies he, “ till thou hast  
“ stripp’d naked, and shown whether thou art  
“ man or woman.”

161. Diogenes being once, at a feast, perpetually upbraided by the company with the name of Dog, and, as such, had the bones heav’d at him out of the dishes ; he slipt behind the guests, and there stood pissing on them.

Intimating, that such also was the habit of a dog.



162. He told a young man, who complain'd to him, of being very much troubled by the impertinence of the generality of his acquaintances, "Don't you make any discovery of being in the least offended at them."

Meaning, that there is no better recipe to cure the intrusion of impertinents, than a dissimulation of our concern at it: for they soon tire of molesting a man who seems to take no notice of their unmannerly behaviour.

163. One Hegesias having ask'd him for the loan of some books, he told him, "Sure, Hegesias, thou art not in thy senses, to prefer painted to real figs: or, by a neglect of the exercise of virtue, to betake thyself to the written precepts concerning it."

By this lesson he animadverted on such as during their lives, content themselves with reading the rules of life laid down by philosophers, notwithstanding that virtue is rather attainable by practice than by reading.

164. Some person having told him, by way of banter, 'The Sinopeans have condemn'd thee to be banish'd their country for ever:' "And I have condemn'd them, to be for ever confin'd to it," replied Diogenes.

'Tis as great a restraint, to be obliged to stay in, as to be under a necessity of staying away from any part. A philosopher, who esteems any place he lives in his country, if he is banish'd, knows he is only banish'd one state; but such as can't bear to live out of their own country, are banish'd all other countries besides. Diogenes was a native of Sinope, a city of Paphlagonia, and some think that he was banish'd for counterfeiting of money.

165. He

165. He was wont to beg from the statues; and, when ask'd his reason for it, would say, "That I may accustom myself, when baulk'd in begging from men, not to be concern'd at it."

166. After he was reduced to a necessity of begging, he was wont to make his addressees in these words: "If thou hast given ought to any other, give also to me; if not, begin at me."

167. He used to say, "That lust was the magazine of all evils."

Not much unlike a saying of Solomon upon that head.

168. He would say, "That Love was an anxiety proper to Idlers, because this affection is chiefly peculiar to idle persons."

Thus it is that idle people, from their not being employed in any useful or good exercise, are aptest to fall into the most troublesome perplexities.

169. Being ask'd, What beast was the most dangerous, in case it was to bite one? he made answer, "If you mean the bite of a wild beast, 'tis that of a Slanderer; if that of a tame one, 'tis that of a Flatterer."

For a Slanderer makes profession of hatred; and a Parasite, under the Similitude of a friend, proves much more noxious.

170. Being ask'd, What was the most wretched sight in life? he answer'd, "An indigent old man."

171. He used to say, "That a flattering speech, not proceeding from the real sentiments of the mind, but intended to curry fa-

"vour, was a honey gin, that would strangle a man in the fawning embrace."

172. He would call the belly of a glutton, "Charybdis; because, though it devour'd every thing, yet it was never satiated."

Charybdis swallows those things only that swim in the water, and throws up again whatever it swallows: but neither earth, air, rivers, nor seas can glut the stomach of a Belly-god; for it devours even whole fields and houses, and never spues them up again.

173. A man, who studied natural history, having ask'd Diogenes, Why gold turn'd pale? he told him, "Because there are many who lay wait for it."

174. Seeing a woman carried about in a sedan, he saith, "I must take care, to keep out of the way from this wild beast."

Signifying, that there was a necessity of keeping wild and noxious animals cag'd. A sedan, or chair, in which the ladies were carried about, being fenc'd round like a cage.

175. Going once in to a dirty bath, he said to the master of it, "Where is it they are wash'd, who wash here?"

176. Seeing some women hanging on an olive tree, he cries out, "I would to God the other trees yielded the like fruit."

Diogenes, being a (*μισογυνής*) woman-hater, wish'd to see all women hang'd.

177. He told a dressy young fellow, whom he saw at great pains in tricking himself up, "If you dress at the men, you lose your labour; if at the women, you don't play fair."

The humour of this banter, on account of the affinity between the words *ἀνδρείς* and *ἀδελφεῖς*, is  
exquisite

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exquisite in the Greek. 'Tis in vain for one man to dress at another, in regard there can be no match between them; and a young man acts iniquitously, if he endeavours, by trimming of his person, to ensnare the weaker sex: since a wife ought to be won by the candid integrity of his manners, rather than by too great a curiosity in tricking and trimming.

178. He told a youth, whom he saw in much confusion on being put to the blush, "Come," saith he, "take heart, my child, for that is the "tincture of virtue."

179. A certain person having told him, 'Diogenes, a great many deride you:' "But yet "I'm not derided," replies he.

It should seem a paradox, that any person should strike you, and you not be struck: but Diogenes denied that he was derided; either because he was not an object of derision, or because he thought that the ridicule aim'd at him, did not belong to him.

180. Demosthenes, upon being surpriz'd at dinner in a tavern by Diogenes, withdrew upon sight of him backward into the house: whereupon Diogenes cried out, "Nay, the farther thou "art in, thou shalt be by so much the more in "the tavern."

181. Being once objected to, for acting the philosopher to excess, he replied, "That he imitated the musicians, who now and then exceed the just measure of sound, that thereby others may light upon the true key of right harmony."

Thus the Mantle and Tub of Diogenes reprov'd the rich for their grandeur and over-delicacy.



182. He ridicul'd the superstition of such as are terrified at dreams, in this manner: "You are," says he, "unconcern'd about what you do while awake; but are very solicitous in your enquiries concerning those things you dream of sleeping."

It does not so much regard a man's prosperity or misfortune, what he may be passively engag'd in asleep, as what he may be employed about while awake: for in this state, whatever breach he makes upon the laws of honesty, he has reason to dread the dire event thereupon, from the just vengeance of the offended gods, rather than dread the consequence of what he may have seen in his sleep.

183. Having refused an invitation from Alexander the Great, soliciting Diogenes to come and live with himself, Perdicas threaten'd him with death, if he did not comply: "Nay, even then," saith Diogenes, "thou shalt have done no mighty feat; for the Cantharis or Phalangium can do that."

A Cantharis, or Spanish fly, is a small insect resembling the black beetle, whose sting is immediate poison. The Phalangium is a spider of the most venomous kind.

184. Diogenes, once passing by the house of a certain prodigal, and seeing a bill of sale above the door, saith, "I readily guess'd, that, by this fellow's immoderate surfeits, he would, one time or other, spew up his house."

185. There was a certain musician, whose music was so very disagreeable, that, as soon as ever he attempted to play, the company instantly got up and left him. Diogenes, having met this man, saith, "Your servant, Cock." Why Cock?

Cock? faith the other, surpriz'd at the novelty of the salutation. "Because," answer'd Diogenes, "when you crow, the people are wont to rise."

186. Diogenes, hearing some body say, that life was a perfect misery, says, "No; but to live a bad life, is perfect misery."

The vulgar call that a miserable life, which is connected with trials, griefs, diseases, banishments, and several other disadvantages of this nature: but the philosopher regarded nothing either evil or wretched, that was not immediately connected with real turpitude.

187. Diogenes had a slave, called Manes, who being dissatisfied, ran away from his master; upon which his friends advised Diogenes to make enquiry after him. "It must be very ridiculous," says he, "if Manes can live without Diogenes, that Diogenes cannot live without Manes."

188. A certain person having twitted him in the teeth, with the infamy of being banish'd his country, for uttering false coin. "I confess," replied he, "the time has been, when I was such another as thou art now: but such another as I am now, thou shalt never be."

He reproves those whose practice it is to blast other men's characters for the errors of youth; notwithstanding they themselves stood condemned, even in their old age, for these follies.

189. Going onice to the city Myndas, and observing, that, notwithstanding it was a very small town, the gates were exceeding large and magnificent, he told the inhabitants, "Ye Myn-deans," faith he, "would best shut up your gates, for fear your city run out at them."

190. Diogenes, seeing a man executed for stealing some purple, thus applied a verse of Homer to him :

τον δὲ κατ' ὄσσε

Ελλαβε πορφύρεος θάνατος, καὶ μοῖρα κραταιή.

————the purple hand of death

“ Clos'd his dim eyes, and fate suppress'd his breath.”

POPE.

191. Craterus, a very rich man, and one of Alexander's Lieutenants, invited Diogenes to come and live with him : but he return'd this answer, “ I would sooner chuse to lick up the salt at Athens, than to feast at the rich table of Craterus.”

192. As Anaximenes, the orator, once harangued in public, Diogenes held out to the people a leg of pork that he had in his hand, and so engross'd the attention of the whole auditory. Anaximenes was so offended at this, that he stopt in the middle of his oration : whereupon Diogenes call'd out, “ Anaximenes dropt the debate for the value of one half-penny.”

Insinuating, that an auditory should not be too curious in hearing frivolous and trifling disputations.

193. As some people objected to him, for eating his meat in the Forum. “ That is no matter to wonder at,” replies he ; “ for I turn hungry in the Forum.”

Reasoning from the relation of opposites. If hunger did not urge a man in the market-place, it were absurd to eat there. By this manner of reasoning, he might as well defend easing himself,

or

or making water in the face of the public market.

194. Seeing a young man intent upon the study of philosophy, he told him, "Well done, my lad! the beauties of thy mind shall soon attract the admirers of thy person."

Meaning, that this diligence would soon adorn and cultivate his mind with virtuous and honourable principles, which would gain him friends, much preferable to those he could make by any other acquisition, as nothing is more ornamental than wisdom, or more engaging than virtue.

195. As he was once petitioning Eurytius for somewhat extraordinary, he was put off with this common saying, 'You shall have it, providing you can persuade me to it.' "If I could," replied Diogenes, "I had long ago persuaded thee to hang thyself."

This is consistent enough with Cynic liberty.

196. Having visited Lacedemon, he was ask'd, on his return to Athens, Where he had been? and whither he was going? "From the men to the women," replies he.

Implying, that the Athenians were debauch'd with idleness and luxury, while the Lacedemonians were train'd up to hardy and manly exercises.

197. He would say, "That such as riotously wasted their substance upon caterers, prodigals, whores, and flatterers, were like trees that grew upon precipices, whose fruit no man was ever the better for, but would be devour'd by crows and vultures."

198. Phryne the courtesan dedicated a golden Venus to the Delphian Oracle, which Diogenes happening to see, inscribed thus: "From the intemperance of the Greeks."



Reprehending the exorbitant incontinency of Greece, when a common prostitute could collect so much money together.

199. Alexander having saluted Diogenes when he came to visit him, the Cynic ask'd, Who he was? 'I am Alexander the King,' replies he. "Well, and I am Diogenes the Dog," says the other.

The Cynic was no less elated with his own freedom, than the King was with his empire. Being then ask'd, Why he went by the name of Dog? he made answer, "Because I fawn on such as supply me, I bark at them that give me nothing, and I bite those that hurt me."

200. He used to say, "That beautiful whores were like mead mixt with poison: because they might at first be capable of dispensing pleasure, but that perpetual pain was the consequence of it."

201. As Diogenes was once at dinner in the public street, a huge crowd, from the novelty of such a sight, gather'd round him; and at length set up a hollowing, 'The Dog, the Dog.' But Diogenes very gravely tells them, "Nay, 'tis rather you yourselves, that stand about me while I am eating, who are the dogs."

202. As a supposititious boy, the son of a common woman, was throwing small stones into his cup when he was drinking, Diogenes told him, "Beware, boy, lest you hit your father."

203. Diogenes observing a certain man make profession of physic, who sometime before had the name of a bad wrestler, he told him, "Don't you now knock down such as formerly knock'd you down."

A wrestler is said to knock down one whom he overthrows; and a physician knocks down such as he drives either to their bed or grave. Diogenes judg'd that he would make as unsuccessful a physician as he had done a wrestler.

204. Diogenes, hearing certain people applaud, for his liberality, a man he had receiv'd a gift from, tells them, "Why don't you as well compliment me too, for meriting such a liberal present?"

'Tis more praise-worthy to deserve than to bestow a benefaction, as Publius the comedian says,

*Beneficium dando accepit, qui digno dedit.*

"An obligation pass'd upon a deserving man, is rather a gift received than bestowed."

205. When a man, who had lent Diogenes his mantle, came to ask it back, he told him, with great humour, "If you made me a present of it, 'tis my own; if you lent it me, 'tis still in use."

It is mean to demand back a gift; and it is inhumane to take away that which we have lent, while the borrower has a necessary occasion for it.

206. Diogenes being ask'd, What countryman he was? answer'd, (*Κόσμοπολίτης*) "A citizen of the world."

Signifying, that a philosopher, whatever part of the world he may be drove to, still lives in his own country.

207. Being upbraided for frequenting places of discredit and ill fame; he made answer, "The  
" sun

“ sun frequents vaults and office-houses, and continues unpolluted notwithstanding.”

He thought, that a good man was never the worse for the infamy of the places he went to.

208. Some malapert having ask'd Diogenes, How, as he knew nothing, by his own doctrine, he could make profession of philosophy? “ Why,” says he, “ if I ape the philosopher, I philosophize.”

Insinuating, that philosophy was such a difficult study to attain to, that even an imitation of it was a great part of the science: just as it is an essential branch of the necessary accomplishments of a King, to know how to behave as one, in the very deportment of his person.

209. A man that brought Diogenes a boy, to have him instructed in his system of philosophy, the more to recommend the youth, told him, ‘ That he had a noble genius, and was besides a ‘ lad of excellent morals.’ “ Well, what need “ has he of me then,” said the philosopher.

Animadverting on the man's imprudence, for attributing to the youth those very acquisitions which, for the sake of acquiring, led him to be committed to the care of the philosopher; whereas it were sufficient to have said, that the boy had a good disposition, and there were hopes of his doing well.

210. He used to say, “ That such as had “ virtue always in their mouths, and neglected “ to live agreeable to the standard of it, were “ like a harp, which yielded a sound agreeable to “ others, when itself neither heard, nor was sensible of the music.”

This lesson seems to tally much with that of the apostle Paul concerning the tinkling cymbal.

211. One

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211. One day, as the people were pouring out of the theatre, Diogenes would crowd in upon them. Being ask'd the reason, Why he endeavour'd to force himself so, in opposition to the multitude? "I make that," replies he, "the constant practice of my life."

He judg'd it philosophy, to direct all his measures in down-right opposition to the people: because that the populace are guided more by their appetites and passions, than they are by reason.

212. Diogenes, seeing a young man that affected much of the women's dress and deportment, told him, "For shame, to render thyself worse than nature design'd thee: for it has been indulgent enough to make thee a man, but thou sinkest down to the level of women."

Several others, whom kind nature has made men, may very justly be tax'd with having made themselves beasts.

213. A certain man, whom Diogenes admonish'd to the study of wisdom, to excuse himself of that trouble, said, "I would not be a fit man for a philosopher." "To what intent is it you live then," replies he, "if you are under no concern to live well."

Man has not the benefit of life, to the only end that he may enjoy it in common with other animals; but has it conferr'd upon him, to the intent he may learn to behave well: whence it happens, that nature produceth us docile, but not learn'd.

214. He told one, who treated his own father with great contempt and disrespect, "Art not thou ashamed, to despise the man to whom thou art indebted, even for being agreeable to thyself?"

The



“ sun frequents vaults and office-houses, and continues unpolluted notwithstanding.”

He thought, that a good man was never the worse for the infamy of the places he went to.

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The

The beauty of this saying consists in an allusion of opposites.

215. Diogenes, hearing a very comely youth use unhandsome expressions, says, "Don't it reflect disgrace upon thee, to draw a leaden sword out of an ivory scabbard?"

Ivory was in the greatest esteem among the ancients. The mind is sheath'd in the body, and appears only in our talk and conversation.

216. As Diogenes discours'd with great accuracy upon the unreasonableness of anger, an impudent young coxcomb must try an experiment upon the philosopher, to see whether or not he would act conformable with his doctrine, so spits in his face. He bore his treatment with great prudence and unconcern: only told the youth, "Still I'm not angry; but then I'm in great doubt, whether I ought not to be angry."

217. He maintain'd, "That no other difference subsisted between bad masters and their slaves, save the bare names: for, if the one party were under servitude to their masters, the other were enslaved by their lusts."

Implying, that both were in bondage: but insisting, that masters were in greater and more wretched servitude than the slaves, if they had the additional misfortunes of having the worst of masters; since that whoever is govern'd by their affections, serves many masters, and all these shameless and unmerciful ones.

218. Diogenes once begg'd a prodigal for a hundred drachms. The other, surpris'd at his unreasonable demand, says, 'Is it not base in you to ask me for a hundred drachms, when you beg  
' but

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‘ but a half-penny of others ? “ No,” said Diogenes, “ for I hope to beg of them again.”

He meant, that a prodigal man was in danger of being reduc’d to such extreme poverty, that he would soon have nought left to beg of him.

219. Diogenes, seeing a bad archer going to shoot at a mark, went directly and sat down close upon the mark. Being ask’d his reason for sitting there ? “ For fear he should shoot me,” answer’d he.

Intimating, that a man who shot so wide, was more likely to strike any thing else than the scope : so that, while the other spectators went off as far as possible from the mark, Diogenes thought himself the safer by how much the nearer he was to it.

220. When he was interrogated, Whether or no death was an evil ? he replied, “ How can “ that be an evil, of whose influence we have “ no present perception ? Whatever is not present, we can’t perceive ; as long as man has “ any perception, he lives ; consequently death “ is absent from him ; but when he dies, perception ceases : therefore that is no evil, of which “ we have no perception.”

This argumentation some attribute to Epicurus. Death is certainly no evil : but the journey death-ward is miserable. If we dreaded that, the whole series of human life would be nought else than a journey to death.

221. In this manner does he recommend learning as universally requisite to all ages and conditions of men : “ Learning,” saith he, “ gives “ the Youth temperance, affords comfort to Old “ age, yields riches to the Poor, and is an ornament to the rich.”

222. Being



222. Being ask'd, What was the most valuable thing in life? he answer'd, "It was Liberty."

That man is not in reality free, who is subservient to his vices; nor can he be possibly call'd free, who wants much: the covetous and the delicate want much; consequently neither the covetous or the delicate are free.

223. He maintain'd, that whatever was not in its own nature base and low in private, was no more so in public; he argued thus: "If there be no harm in dining, there is no harm in dining publickly: but there is no harm in dining; consequently there is no harm in dining publickly."

Hitherto the Cynic is tolerable: but who would bear to hear him argue by the like syllogism, that there was no harm in eating one's self in the public market; that making of water, or lying with one's wife, was neither shameful nor indecent, any more in public than in private. Modesty must be agreeable to all good men.

224. He would say, "That use and exercise procur'd facility and dispatch in the habits of the mind; and in virtuous actions, equally well as in external actions."

225. He used to say, "That no law could exist without a state: nor any state, without laws."

226. He would say, "That Nobility, and all the other distinguishing ornaments which attend fortune, are only so many cloaks for iniquity."

The rich, tho' they have no natural preheminance over the poor, assume a greater licence in the commission of vice, according to Flaccus:

etiam

—— etiam et Rex,

Et quicquid volet ; hoc, veluti virtute peractum,  
Speravit magnæ laudi fore. ——

“ Yes : any thing ; a monarch if he please,  
“ And thus Staberius, nobly fond of praise,  
“ By latest times might hope to be admir’d,  
“ As if his virtue had his wealth acquir’d.”

FRANCIS.

227. While he remained in the service of Xenocrates, his friends made several overtures to treat about ransoming him : but he would hearken to no proposal of that nature, telling them, “ Don’t  
“ you know that lions are in no respect the slaves  
“ of such as feed them ; but that such as feed  
“ them rather serve the lions ?”

A lion, where-ever he is, is a lion still.

228. Seeing a stranger in Lacedemon at great pains to trim himself for an approaching feast-day,  
“ Pray, Sir,” says he, “ what may you be about ? Don’t you know that every day is a  
“ festival to a good man ?”

He compared this world to a temple, dignified by the presence of the Diety ; in which man is so constituted, as to be under a moral obligation of demeaning himself with integrity, as always under the inspection, and in the presence of an All-seeing God.

229. He used to tell the youth, “ Go into the  
“ houses of the harlots, that you may see what a  
“ worthless commodity they be, and at what an  
“ extravagant rate they are bought.”

To this Terence alludes when he says,

Hæc

Hæc omnia nosse salus est adoluscentulis.

It must afford the youth salutary experience, who is acquainted with these several scenes of life.

230. Being reproach'd, by a notorious villain, for his poverty, he told him, "I never have known any body put to the rack for his poverty; but I have seen many tortur'd on account of their villanies."

231. Diogenes, being much provok'd by the scurrilous language of one who was infamous for treachery and baseness, tells him, "I'm glad," says he, "that thou hast render'd me thine enemy, because it is thy friends, not thine enemies, whom thou art wont to injure."

232. Being at another time set upon by a baldpate, he told him, "Nay, I mean you no harm; I indeed rather commend your hair, for abandoning such a bad scull."

Intimating, that the man's usage of him did not proceed from his sound judgment, but was the effect of a failure in his brain.

233. Diogenes, being one day at dinner in a tavern, and seeing Demosthenes pass by, invited him to come in. The orator, from a shame of being seen at a tavern, made nice in complying: whereupon Diogenes told him, "What? art thou ashamed to come into a tavern, when thy master spends all his time there?"

Here he levelled at the orators; insinuating, that they were only the servants of the people. 'Twould be somewhat preposterous, that the drudge of the people, as he called the orators, should

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should be ashamed of being seen where the people themselves spent most part of their time.

234. Diogenes, seeing some young Rhodians very elegantly dress'd, said, *Τύφος ἕτος ἐστίν*, i. e. "This is pride." Happening soon after to see some Lacedemonians go past, dress'd in short, spare, dirty jackets, he says, *Ἄλλος ἕτος τύφος ἐστίν*, i. e. "This is another sort of pride."

Intimating, that they don't transgress the rules of reason and decorum less, who, out of mere ostentation, affect sordid clothes, than they do, who are puffed up with the vanity of strutting in splendid rich garments: whence that prudential rule of St. Jerom, 'Avoid coarse and dirty clothes 'as much as you would do white and splendid 'garments.'

235. The Athenians, to fawn upon Alexander, decreed, That he should be deified, and from that time forward regarded as Father Bacchus: whereupon Diogenes, in ridicule of that honour done the King, tells them, "And make me Se-  
" rapis."

As the god Bacchus was worshipped among the Satyrs, Serapis was, by the Ægyptians, worshipped under the similitude of an Ox.

236. They relate, that as Alexander the great stood by Diogenes, he ask'd him, If he did not dread him? "What art thou, a good or an evil  
" Being?" says Diogenes. A good Being, answer'd the King. "Who then can be afraid of  
" a good Being?" says the other.

Diogenes tied down the King, either to admit that he was no object of dread; or else to confess that he was a bad man. But by this enthymem it might be proved, that God Almighty is not an object of dread.

237. Being



237. Being awak'd out of his last sleep, the physician ask'd him, 'How he felt himself?' "Why, right well," replies he, "for the brethren now embrace one another."

Alluding to Homer, who feign'd (*θάνατον*) Death, and (*ὕπνον*) Sleep, BRETHREN. Sleep is the image or picture of Death.

238. Having gone to Corinth, he went in to visit the school of Dionysius the tyrant, (after he was expell'd his kingdom), and found that his scholars sung badly. Dionysius in the interim, thinking that Diogenes came to condole with him upon his misfortunes, stept in after him to the school, saying, 'Diogenes, you behave with great humanity; but such is the volubility of human affairs.'—"Nay, for my part," says Diogenes, "I wonder how thou canst bear to live till now, after having gone thro' so many misfortunes during thy reign: but still I see, thou provest no better in the capacity of a schoolmaster, than thou did'st in that of a king."

239. Being ask'd the reason, Why men sooner chused to give to other beggars than to philosophers? "The reason is," saith he, "because they hope that they themselves shall sooner become lame and blind, than they shall become philosophers."

Those who pity the distress'd, such as generally beggars are, may be supposed to extend their charity, in commiseration to that fate incident in common to human nature: they think that they ought to compassionate the blind, or the lame, because they believe that they themselves are liable to the like misfortunes. The saying is still the more humorous, on account of the abuse made of the verb,

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verb, **THEY HOPE.** A person may hope to become a philosopher, but nobody hopes to become either lame or blind.

240. Diogenes being upbraided by some persons for begging, seeing Plato never begged any. "Nay," says Diogenes, "but he begs also: but,

*Αγχισχὼν κεφαλὴν ἵνα μὴ πειθοίαισ' οἱ ἄλλοι.*

Odyf. α.

"Mean while in whispers, with familiar pride,  
"Far from the crowd remov'd, he begs aside."

By such application of this verse from Homer, he intimated, that Plato was no less a beggar than Diogenes; only with this difference, that the one begg'd privately, whereas the other begg'd publickly.

241. Being upbraided for accepting a mantle from King Philip, he replied in this verse of Homer:

*Οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα.*

Odyf. θ.

"With a just gratitude we ought to eye  
"The rich donations of the powers on high."

What Homer writes in regard to the corporeal beauty peculiar to the gods, Diogenes applies to the habit gifted him by the King.

**T H E**

T H E  
A P O P H T H E G M S  
O F T H E  
A N C I E N T S.  
B O O K I V.

P H I L I P the M A C E D O N I A N.

**A**S the Lacedemonians have justly merited the greatest encomiums for their apophthegms, we have subjoin'd those three philosophers, who shin'd most in this particular. Next, we thought proper to add as many princes, who, for their turn of witty and pleasant sayings, are as remarkably celebrated above the rest of princes. Philip King of Macedonia, and the father of Alexander the Great, seems, in my opinion, of all the Grecian princes, the most inimitable, both for his dexterity of wit, and polite sayings.

1. He would say, " That he thought the Athenians very happy, in being able to find ten  
" Generals every year for their armies; when  
" he, in so many years, could find none suitable  
" enough to intrust with the management of the  
" war, besides Parmenio.

Infinua ti

Insinuating ironically, that the practice of changing often the commanders of their armies, must be destructive of the advantage of any state; and that a nation will find it much to their account, when once they have found an able faithful General, to stick by him: because that it is not the multitude of commanders, but their resolution and abilities to carry on a war, that must be studied.

2. Having, at one and the same time, received the news of these three successful events: That Tethrippus gain'd the prize at the Olympic games; that Parmenio defeated the Dardanians in battle; and that Olympias brought him a son: he stretch'd out his hands towards heaven, crying, "O Fortune, to countervail so many transporting incidents! pray afflict me with some light calamity."

This wise prince did not, on account of such a sudden run of success, demean himself with the least air of insolence; but turn'd suspicious of the indulgence of fortune, whose nature he knew to be such, as fawns upon and flatters, with an unusual flow of prosperity, those for whom she schemes ruin and destruction.

3. When, after having subdued Greece, he was advised to overawe the several states, by keeping them strongly garrison'd, in order to prevent a revolution, he replied, "I chuse rather to enjoy the character of a courteous and good prince for a long space of time, than the name of master for a short time."

He was sensible that a reign maintain'd by benevolence and good offices would be durable: but that one supported by awe and violence would be but of a short duration.



4. Being advis'd to banish a certain man, for speaking ill of him, he answer'd, "It is better that he speak in that manner, where we are both known, than where we are both unknown."

5. He would say, "That he was due the Athenians a great many thanks, in regard that, by their constant slander and calumny thrown upon him, he was much mended, both in his words and actions: for," says he, "whilst I endeavour, both by my language and behaviour, to falsify their reproaches, and to convict them of their error, I become a better man."

An illustrious instance of a true philosophic prince, who knew how to profit by the very reproach thrown upon him by his enemies, and not like the common behaviour in such cases, to treasure up the affront, till once an opportunity offer'd of avenging himself on such as traduced him: but he, warn'd by these reflections, endeavoured to reform his manners, so as to put it out of the power of his worst of enemies to talk a-miss of him.

6. Smicythus summon'd Nicanor to appear before the King, charging him with the heinous crime of reviling his Majesty's person; whereupon the King was advised to punish him according to his demerits: but his Majesty made answer, "Nay, Nicanor is not the worst man in Macedonia; therefore we must look whether we are not rather behind hand in our duty." Having then, upon enquiry, found, that Nicanor was in the greatest want, wholly occasioned by his own neglect of him, he ordered a large donation to be made him. Soon after Smicythus returning,

turnings, represented to the King, that Nicanor made it his constant business to sound his Majesty's praise: "Well," says the King, "you see then, that it is in our own power, either to be well or ill spoke of."

How widely different from the humour of those princes, who think they are never sufficiently applauded, when, in the mean time, they neither do any thing worthy of applause, nor study to deserve the good will of mankind; but chuse rather to be dreaded than lov'd: and though oftentimes they enter upon the most detestable schemes, in the most open manner, he is sure to perish, that dares find fault with them.

7. As some people were persuading Philip to act with such spirit and resolution against the Athenians, as should make them an example to others; he made answer, "That it was very absurd to advise a man, whose only scope, in all his undertakings, was glory, to destroy the main theatre of that glory."

Meaning, that his proceedings could never in the least be justly construed as having any intention to subvert Athens; but that his only aim was, so to behave himself, as that the state most renown'd for men of the greatest learning, and brightest parts in the world, might be brought to approve of his virtues.

8. Philip, proposing to make himself master of a very strong citadel, was informed by his spies, that any attempt to take it would prove impracticable, for there was no way to get at it. "Is the way to it so difficult," said he, "that an ass laden with gold and silver cannot get thither?" "Not so difficult neither," said they.

“Why then,” says the King, “I find it is not  
“impregnable.”

Intimating, that there was no place so strongly fortified, but gold might storm; which is the moral couch'd by the poets in the fable of Danae, debauch'd by Jove, upon converting himself into gold. Hence Horace, upon the same fable and story:

Aurum per medios ire satellites,  
Et perrumpere amat saxa, potentius  
Ictu fulmineo.—————

“Stronger than thunder's winged force,  
“All-powerful gold can speed its course,  
“Through watchful guards its passage make,  
“And loves through solid walls to break.”

And a little farther he says,

—————diffidit urbium  
Portas vir Macedo, & subruit æmulos  
Reges muneribus.—————

“Philip with gold through cities broke,  
“And rival monarchs felt his yoke.”

FRANCIS.

9. He admonish'd his son Alexander, to make all the men of sway and interest in the state, the bad as well as the good, his friends: but then, “To use the Good, and abuse the Bad.”

It is a principal maxim in government, ‘To reject none; but to accommodate the service of every man to the public welfare.’ Just as God,  
the

the supreme governor and monarch of the universe, makes use of evil geniuses, and wicked men, for the service of his church; so wise princes know how to apply the services of bad as well as good men: not that they make bad men the instruments of doing any bad action; but make them serve as instruments to punish other bad men. Notwithstanding this, there are some princes who preposterously abuse the good, and treat the bad well: but tyrannical proceedings are manag'd by impostors, noted falsely for the opinion had of their sanctity, that the people may rest satisfied, that all their offices are just and equitable.

10. Philip being an hostage at Thebes, one Philo, a native of that city, received him into his house, and entertain'd him in the most courteous and hospitable manner. Some time after, that prince was determined to make his friend some grateful acknowledgment for his past favours, by proper presents: Philo, however, actually refusing to accept of any returns, "Q  
" Philo," said the Royal Macedonian, "do not  
" rob me, at this time, of the honour which I  
" have hitherto preserved, in having never been  
" overcome, in point of benevolence or bene-  
" factions."

Gallant soul, worthy to govern, who was more proud of being superior in good offices, than in power and empire!

11. Philip being inconsolable for the death of Hipparchus the Euboean, a certain person attempted to mitigate his sorrow, by telling him, That, considering Hipparchus was a man of great age, he must have died very seasonably. " 'Tis  
" true," replies the King, " that he died in a  
" seasonable time for himself, but over-hastily  
K 3 " for



“ for me: for death snatch’d him off, before he  
 “ received the substantial benefaction which I  
 “ intended for him, as a token worthy of our  
 “ friendship.”

How rare is it to find a prince so attach’d to gratitude? for they use their friends, only to answer their conveniencies, as they do their horses. While these friends can be of use, they are taken care of: but they no sooner cease to be unfit for service, than they are not only turned off; but, instead of having a suitable proof of their master’s gratitude made them, for their long and faithful services, they are robb’d of whatever they have had before.

12. Understanding that his son Alexander complain’d of his father’s conduct, in marrying such a multitude of wives, which must burden the state with an over-numerous offspring, he exhorted him thus: “ The greater number of com-  
 “ petitors for the crown thou may’st have to  
 “ grapple with, the more must thou exert thy-  
 “ self to be approv’d of as a good and gallant  
 “ man, that, by this advantage, thou may’st  
 “ seem to hold the crown, not so much in right  
 “ of me, as to maintain, and be pre’err’d to it,  
 “ by virtue of your own superior merit.”

Here was an exemplary instance of true regal prudence in a prince. He did not go about to ease or satisfy his son in the least; but endeavour’d to raise his suspicions still to a greater height, that thereby he might the more stimulate the youth to virtue: giving him also to know, that he was to expect his father’s kingdom upon no other terms than proving himself worthy of the succession; and that such a mighty  
 empire

empire was not to be obtained by any other pretension, than that of real merit.

13. He enjoin'd Alexander to hearken to the precepts of Aristotle, for he had the care of his education, and to apply himself to the study of philosophy, "Lest," saith he, "you commit a great many such things as I repent to have done."

This illustrious prince apprehended, that no man, who was a novice in philosophy, was a fit man for governing: nor was he ashamed to confess, that he frequently was guilty of many errors, occasioned by his not being instructed in his youth with the doctrines of philosophy. For whoever learns the art of government, from bare experience, will find, providing he should chance to be possess'd of the most happy genius, and penetrating turn of wit, that these experiments and new lessons, gain'd by former errors and misconduct, are dearly bought, and too much at the expence of the state, and come but too late to make him a good prince. But a man, advancing to a throne, whose mind is season'd with the precepts of philosophy, can scarcely, providing he is in his senses, deviate from honesty. Where are they, in the interim, who exclaim against letters, and the study of philosophy, as utterly unnecessary in the art of government?

14. Having preferred a friend of Antipater to be one of the judges in ordinary, soon after he came to understand, that the new-made judge had a practice of dying his hair and beard; upon which he immediately laid him aside, telling him, "That a man, who would deceive in regard to his hair, did not seem a fit man to be intrusted with the administration of justice."

A man that would use paint to tinge his hair, a circumstance by which he could expect no great advantage, would probably use more, to varnish his determinations in matters of public justice, where an imposture might often be productive of great emoluments; and this ought to be the chief care of princes; to fix upon men of known integrity to preside over courts of justice. But how can that be done, where the discharge of the several offices is determined by venality and corruption? where judgment is mere matter of purchase, and where a man is appointed judge, not on account of any superior sufficiency, or honesty to discharge his office, but because he was happy in making the earliest application, or was bless'd with a superior fortune to make the greatest largesses, for which he may refund himself, by rendering the distribution of public justice a public sale, where the highest bidder carries the point, and that under the sanction of the public appointment?

15. Philip, sitting once upon the bench to determine some cases, at a time that he was drowsy, and seem'd to give but small attention, pass'd sentence against one Machetas. Soon after the sentence was read, Machetas cried out, 'I appeal from the sentence.' The King, greatly surpriz'd, said, "To whom do you appeal?" The prisoner answer'd, 'From you, O King, when you gave no ear to my case; to you yourself, when you are attentive to it.' Upon this the King, rousing himself, and hearing the cause a second time, with due attention, perceived that Machetas was wrong'd: but thinking it not so proper, as the sentence was pass'd, to revoke it, he paid the money in which Machetas was fin'd.

How

How many arguments of regal virtue are conspicuous in this single action? He did not discover any symptom of passion, though his sentence was publicly objected to on account of his drowsyness: the one was the genuine effect of kingly moderation; the other an instance of his prudence, when by such ingenious judgment he sustain'd the loss of the party cast, to prevent betraying the royal authority in matters of judgment.

16. The Peleponnesians having hiss'd and derided Philip at the Olympic games, his friends were so offended thereat, and more especially, considering he treated them with great humanity and friendship, that they did all in their power to stir up the king to revenge this egregious affront: but he told them, "If, after we have given them such marks of our favour and good-will, they have behaved themselves in this manner, how much worse may we suppose will they behave to us, in case we were to do them any harm?"

He very pleasantly turn'd the arguments of his friends into ridicule. This behaviour was as much a specimen of magnanimity, as it was of his clemency, and moderation.

17. It happened that, Philip sleeping a little longer than ordinary, the Greeks gather'd in great crowds at his door, demanding audience, and upbraided the King for not being out of bed at that time of day: but Parmenio pleaded for him thus: "Gentlemen," says he, "don't wonder if Philip is now asleep, for he wak'd, while you slept."

18. As he was himself a man of humour, so he was fond of it in another: for when he maintain'd arguments with a musician, somewhat pe-



remptorily, in point of his profession, the musician told him, "Heavens forbid, Sir, that your Majesty should know these things better than myself."

19. Philip hearing his son sing somewhere with great skill and quaintness, he chided him, saying, "Art not thou asham'd to know how to sing so well?"

Meaning, that singing was an art much below a King

20. Happening to fall down upon his face in the wrestling ground, and viewing, after he got up the impression of his body in the dust, "Well," says he, "'tis strange that we occupy but such a small portion of earth naturally, when we aim to grasp the whole globe."

It were to be wish'd, that this saying was of proper weight with his son, for whose insatiable ambition the whole globe itself was too small.

21. Having dismiss'd (gratis) all the Athenians that were taken prisoners at Cheronea, they return'd soon afterwards, to demand their clothes and bedding, and upon that account commenced a law-suit against the Macedonians: whereupon Philip said, smiling, "Would not any person think, that the Athenians imagin'd themselves beat by us only at a game of dice?"

How civilly the victor bore with the ingratitude of the vanquish'd! who, besides not making him a thankful acknowledgment for being sent home safe, and without any ransom, accused him for not returning their clothes and beddings, as if they were ignorant of the law of arms, and made no more of being beat in the field than were they beat at a game of dice, which is but boy's play.

22. Just

22. Just as he was going to decamp in a beautiful valley, he was told there would be no provisions for the baggage horses in that place: whereupon he said, "What a strange life we lead, if we are obliged to suit our living to the convenience of asses."

23. As a common soldier, who had the honour to be known to Philip for a brave fellow, gave the King an account of a storm he had been in at sea, with the loss of the vessel, and how narrowly he himself came off with his life, he begg'd, at the same time, a certain farm for his subsistence, which the King granted him, and order'd him to be put in possession of the estate. The proprietor, perceiving that he was now to be undone by a man that he had preserv'd, applied himself immediately to Philip, with the naked truth of the fact: 'Sir,' says he, 'my dwelling is in such a place, by the sea side; where I heard an out-cry, one night, of somebody in distress; and, upon going out to see what it was, there did I find the ruins of a wreck, and a man, paddling in the sea, half-starv'd, and labouring for life. I took him up, and carried him home with me, where he was tended and treated like a child of the family. At the end of three days, finding himself in a travelling condition, he would needs be gone; so that I gave him a viaticum, and he went away, with a thousand protestations, That my kindness should never be forgotten: and who should this be now, in all the world, but the very man that begs my estate.' The King was so transported at this barbarous story, (for the soldier told him only of his danger, and not one word of his benefactor), that he ordered Pausanias

sanias to put the poor creature into his estate again, and the soldier to be cashier'd, and stigmatiz'd with these words upon his forehead, "The ungrateful Guest."

There is an ingratitude in the concealing of benefits, in the forgetting of them, and likewise in not returning good for good: but the highest pitch of all is, the repaying good with evil, and especially where conscience, policy and humanity fall in over and above. The ungrateful man is the common enemy of mankind; and therefore nothing less than a mark of infamy, to make him known to all people, will reach the heinousness of his crime: so that this inscription is as much as punishing him by a proclamation, to be the worst of monsters. It were a blessing to the world, that all court-beggars of this sort might be branded, for an example and a terror to all insinuating parasites, and for the honour of their masters.

24. Philip chided his son Alexander, for being over-benevolent in making such great largesses to the Macedonians. "Thou wicked boy," saith he, "what induces thee to hope that those shall ever be faithful subjects to thee, whom thou thyself wilt corrupt with money? Or dost thou do it, with the intention that, instead of their King, the Macedonians may look upon thee as their Almoner?"

#### ALEXANDER the Great.

25. **W**Hile Alexander was yet a boy, it was observable, that, on occasion of his father's great conquests, his many noble and successful

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successful exploits, he never discovered the least joy or satisfaction; but was often heard complaining, among his play-fellows, "That his father would leave him nothing:" when the boys, on the other hand, would say, "Nay, but 'all this purchase is made for you.'" "What shall it avail me," he would answer, "if, in possession of all, I shall have nothing left me to do?"

Even at this age appear'd these sparks of his turbulent and ambitious disposition.

26. Alexander brought into the world with him a singular felicity of constitution, both of body and mind. His genius led him to the feats of arms, and to the love of all military and manly exercises; insomuch, that, while he was yet a boy, being very swift of feet, his father would have him try a course in the Olympics: "I willingly would, Sir," replies Alexander, "were I to run with Kings."

27. Alexander having ordered a girl to be brought to bed to him, she was so late in coming, that the King ask'd her, What kept her till that time of night? She made answer, 'That she waited till her husband was a-bed.' Upon which Alexander instantly call'd his servants, and, giving them a severe rebuke, order'd them to convey the woman back again, saying, "I was, by your fault, very short of being an adulterer."

Here was a notable example of continency in a youth that was a King: for, among them, simple fornication pass'd as no crime. It appears, that they had a practice, which still subsists in Italy, of lying always separate from their wives,  
except



except when they had an inclination to call them.

28. Alexander, being wounded in battle by an arrow, said to some of his parasites that stood round about him, "You, all of you, call me immortal, and the son of Jove: but what do you think of me now? Does not this wound give you all the lie? This blood that runs from me, I'm very sensible, is of the same colour with that of the meanest of my soldiers, and reminds me, that I'm but a man." Then putting on a chearful countenance, he appeal'd to Homer, saying,

Ἰχῶρ, ὅιος πέρ τε ῥήε μακάρεσσι θεοῖσιν.

Οὐ γὰρ σῖτον ἔδασ' εἰ πίνωσ' αἶδοπα οἶνον.

Τένεκ' ἀνείμονές εἰσι, καὶ ἀθάνατοι καλέονται.

"From the clear vein a stream immortal flow'd,  
 "Such streams as issue from a wounded god:  
 "Pure emanation! uncorrupted flood,  
 "Unlike our gross, diseas'd, terrestrial blood.  
 "For not the bread of man their life sustains,  
 "Nor wine's inflaming juice supplies their veins."

POPE.

29. One day, as Alexander, when a boy, offer'd sacrifices to the gods, in which it seems he was rather too profuse of the gums and frankincense, Leonidas his pedagogue, standing by, says to him, 'Young man, I would not have you so liberal of your perfumes, till once you are master of that country which bears these spices.' Prompted by the remembrance of this expression, after he had made a conquest of that country, he wrote

wrote his preceptor, in this manner : “ I send  
“ you a few talents worth of frankincense and  
“ myrrh, that, for the future, you may not be  
“ so very niggardly to the gods ; since you can’t  
“ be ignorant, that I’m now in possession of that  
“ country which produces these perfumes.”

30. Before the engagement at Granicus, he  
desir’d his army, “ To dine heartily, since the  
“ next day they were to sup on the enemy’s  
“ provisions.”

Here was great presence of mind, as well as  
confidence and security in the event of battle.

31. Perillus, Alexander’s friend, begg’d him  
for a portion to his daughters. The King order’d  
him to take fifty talents : upon which the other  
told his majesty, ‘ That ten would be enough.’  
“ So much,” says Alexander, “ may be enough  
“ for thee to receive, but not for me to be-  
“ flow.”

32. Alexander, seeing huge statues, at Mile-  
tus, of such men as among them were conquerors  
at the Olympic and Pythian games, he ask’d the  
citizens, “ Where were these great bodied men,  
“ when the Barbarians storm’d your city ?”

He bitterly inveigh’d against the vain ambition  
of that nation, who would glory in men for their  
superiority of strength, or magnitude of body,  
and yet excell’d only for gaining a victory at such  
mock and ludicrous disputes ; when, in dangers  
of the highest concern, they were no better than  
so many cyphers.

33. Alexander, after the battle of Granicus,  
having no less than ten thousand talents, and the  
half of Asia proffer’d him by Darius, consulted  
with his officers concerning these terms : where-  
upon Parmenio said, ‘ Sure I would accept of  
‘ these

“ these conditions, if I were Alexander : ” “ And  
“ so would I,” answer’d he, “ if I were Par-  
“ menio.”

34. When in the temple of Ammon, he was  
saluted by the priest, the son of Jupiter, he  
saith, “ Nay, such a designation is no way to  
“ be wonder’d at, when Jupiter is the common  
“ father of all ; but more particularly of good  
“ men.”

His interpretation of the oracle was both mo-  
dest and ingenious. For he confess’d, that Jove  
was by nature the parent of all mankind ; tho’  
he acknowledg’d them more especially for his  
children, who, by their valour or virtues, ap-  
proach’d the nearest to the divine nature.

35. When it was represented to Alexander,  
to the advantage of Antipater, who was a  
stern, imperious man, That he only, of all his  
Lieutenants, wore no purple, but still kept the  
Macedonian habit of black. Alexander said,  
“ Yea, but Antipater is all purple within.”

36. Alexander, at an entertainment in a  
friend’s house, one cold night, in the winter-  
time, said, upon perceiving but a very poor fire  
in the room, “ Come, bring here either wood,  
“ or frankincense.”

Insinuating, that his host was as saving of the  
wood, as if it were so much incense ; when, in  
time of such severe and bitter cold, even gum or  
spices ought not, in case of necessity, to be spar-  
ed : he perhaps further hinted, that there might  
be fire enough to burn incense to the gods,  
though there was too little to keep off the cold.

37. Having ordered all the old soldiers and in-  
valids, among the Macedonians, to be sent home  
by sea, there was one that found means to have  
himself.

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himself inroll'd among the number of the sick, tho' at the same he ail'd nothing. This being discover'd, he was immediately carried before the King, and upon examination confess'd, that he feign'd himself sick, because of his love Telefippa, who was gone a ship-board. Alexander then ask'd him, Whom he would delegate to fetch Telefippa back from the camp? but being told, that she was a free-born woman, he says, "Since that is the case, I will assist you all I can, if your mistress is to be won either by presents or persuasions; but we must use no violence to a free lady, at her own disposal."

Thus he indulg'd in his amour a brave soldier, whom he wanted to keep in his army; and inclin'd, that a gentlewoman should return, only by persuasion and fair means.

38. When these Grecians, who were in the enemy's service, surrendered themselves, he order'd the Athenians to be thrown into chains, because that, while they might be in the public pay, they serv'd the enemy. He order'd the Thessalians to be treated in like manner, on account that, having the best of lands their own, they did not stay at home to manure them: but he dismiss'd the Thebans, saying, "These are, by our own means, deprived of both lands and city."

He so moderated their punishment, that he only chain'd such as merited death, and transferr'd the crime of those, who could plead necessity, upon himself.

39. Having a certain Indian, among the prisoners of that country, who was so skilful an archer, that he could dart an arrow thro' a ring, at a considerable distance, Alexander insisted in seeing



seeing a specimen of his art. The Indian refused, and was by the King ordered to be put to death, for his obstinacy and perverseness. As he was going to the place of execution, an officer ask'd him, What reason he could have for not obliging the King in so trivial an affair? 'Why,' said he, 'I have for a long time left off the practice of my art, and I had rather die, than venture the loss of my reputation, if I should have miss'd my aim before so great a prince.' Alexander, hearing of the Indian's high spirit, not only set him at liberty, but applauded and rewarded him for his intrepidity and resolution.

It is certainly true, that, according to the old proverb, "Like will to Like." Alexander, being in pursuit of unbounded glory, was fond of like affection in others.

40. Taxilles, an Indian prince, coming out to meet Alexander, accosted him thus: 'I challenge thee to neither combat or battle, but to another kind of contest. If thou art our inferior, accept a favour at our hands: but if thou art superior, let us feel the kind influences of thy benefactions.' "Well," said Alexander, "let this same be the matter disputed for, which of us two, in offices of mutual friendship, shall outdo the other." Then having with great affection embraced this prince, he not only establish'd him in his own dominions, but very much enlarged their extent.

41. Alexander fined some of his friends, "Because," he said, "that, in playing at dice, he took notice they were not at play."

There are many who, in this or any such like amusement, are so serious, and in as much earnest, as if they were employed in an affair of the greatest

greatest importance. They are not at play, who stake their whole fortunes, and sometimes their children, upon the cast of a die.

42. He used to say of his two friends, Craterus and Hephestion, "That Hephestion lov'd Alexander; but Craterus lov'd the King."

Meaning, that Craterus, in whatever related to the regal dignity, discharg'd all the punctilio's incumbent upon a friend: but that Hephestion valued Alexander, from a principle of private affection. He therefore equally rewarded, tho' in a different manner, both these great men, who regarded him from very different motives: for he honour'd Craterus with a dignity equal to that which any of his most powerful and principal friends enjoy'd: but, of all his favourites, he lov'd Hephestion most, and admitted him to the greatest and most intimate familiarity.

43. Alexander must needs bestow a bounty of fifty talents upon Xenocrates the philosopher: but the good man made a scruple of receiving it: for he said, 'That he had no need of it. "Well," saith Alexander, "but has he no friend that hath need of such a sum; for scarcely shall the wealth of Darius suffice me, to distribute among my friends."

I must confess, that I am at a loss here to determine, whether this propense spirit of liberality in the King, or such a contempt of money in the philosopher, who would return such a prodigious present from so great a prince, is matter of the greatest admiration!

44. Being told, that a certain man spoke ill of him, he said, "It is a regal pleasue to hear thyself ill spoke of, whilst thou art conscious of well-doing."

Nothing

Nothing could be more generously brave than this manner of expression.

45. Being ask'd, Where he should deposite his treasure? he answer'd, "Among my friends."

Intimating, that a man's possessions are no where safer than there: because that, whenever he has occasion for them, they return back with interest.

46. As an express run towards him with open arms, transported with joy to be the messenger of some successful event, Alexander very calmly says, "What great news, good Sir, can you have to tell me, if Homer be not risen from the dead?"

Insinuating, that the glory of all his illustrious actions would be lost, if such another as Homer did not transmit them to posterity.

47. A certain Asiatic state, never in the least molested by Alexander's arms, came to offer him part of their country, and the half of all their substance besides; but he answer'd them, "My intention is not to accept of what you could have given me; but to the end that you might possess what I thought proper to leave."

48. Philonicus, the Thessalian, having brought the horse Bucephalus to Philip, offer'd to sell him for thirteen talents: but when they went to the field to try him, they found him so very vicious and unmanageable, that they were leading him away as wholly useless; for he would suffer none to back him, nor endure the voice of any of Philip's attendants. Alexander, then a boy, said, as he stood by, "What an excellent horse do they lose, for want of proper address and boldness to manage him?" Whereupon  
his

his father saith, 'Do you pretend to find fault with those older than yourself, as if you were better able to manage the horse than they are?' "Yes," said Alexander, "I should deal better with him." Upon which he ran to the horse, and, taking hold of the bridle, used him with such dexterity and gentle means, that, with one nimble leap, he mounted him: then, tenderly straitening the rein, he curb'd him, without striking or spurring him. Afterwards, when he found his dangerous fury was over, he clapp'd spurs to him. Those that were present beheld this action with silent astonishment, till, seeing him return, at the end of his career, they broke out into acclamations of applause: whereupon his father Philip, embracing him in a transport of joy, said, "My son, look out a kingdom equal and worthy of thy great soul, for Macedonia's bounds are too narrow for thee."

This wise prince already presaged, that his hereditary dominions would not satisfy the growing ambition of such an exalted capacity. However, by this steed, we learn, that a great many natural geniuses are lost thro' the want of proper institution, in having the misfortune to be trained by such as are ignorant how to manage them, otherwise than, from sprightly and elegant horses, to render them asses.

49. He used to speak with the greatest veneration of his preceptor Aristotle, saying, "That he was no less indebted to him, than to his father: for, if the one communicated the principles of life to him, the other instill'd in him the principles of a virtuous life."

50. Alexander demanded of a corsair, that he had taken prisoner, How he durst presume to  
scour



scour the seas at that insolent rate? "Why, truly," saith he, "I scour the seas for my profit and pleasure, as you scour the world: only that for doing so with a single galley, I'm to be a pirate for it; and you must be stiled a prince, for doing the same thing with a formidable fleet." Alexander, admiring his intrepidity, gave him his life.

Power is no privilege for violence. It may create some sort of security in the execution; but gives no manner of right to the committing of it: for oppression and injustice are the very same things in an emperor, as they are in a pirate.

51. Alexander going to Delphos, to consult the Oracle concerning the success of the war he had undertaken, sent messengers to desire the priestess to do her office. But she refusing, under pretence of a law to the contrary, he went up himself, and drew her by force into the temple, where, tir'd and overcome by his importunities, 'My son,' said she, 'Thou art Invincible.' Alexander, laying hold of what she spoke, call'd out, "I have Oracle enough."

52. When he passed into Asia, he gave large donations, to the extent of almost all the regal wealth, to the Captains, and other men of valour, insomuch that Perdiccas ask'd him, 'Sir, what do you keep for yourself?' "Hope," answer'd Alexander. Perdiccas told him, 'Nay, we, thy fellow soldiers have hopes in common with you;' and so refused the division of the lands the King allotted them.

53. Sitting on the judgment seat, to decide criminal causes, he was observed to keep one of his ears always stopt, while the accuser was pleading; and being ask'd the reason? "I have," said he,

he, "the other ear unprejudic'd, in order to hear  
"the party accused."

54. When Philoxenes, Admiral of the fleet, wrote him, to know if he would buy two fine boys, which one Theodorus, a Tarentine, had to sell, he was so offended thereat, that he often expostulated with his friends, "What baseness hath Philoxenes ever observ'd in me, that he should presume to make me such an obscene proposal?"

55. Observing, that Callistenes the philosopher was one, who was so far from suiting himself to the manners of the court, that, by his language and behaviour, he seem'd perpetually dissatisfied. Alexander, in conversation about him, spoke this extempore verse:

Μισῶ σοφιστὴν, ὅστις οὐκ αὐτῷ σοφός.

"Th' abstemious sage I much detest,

"Whose wisdom hurts his interest."

56. As Alexander, going to storm Nisa, had observed, that the soldiers were much terrified at the depth of the river, which run close by the city, he instantly leap'd into the water, crying out, "Alas, I am, of all the army, at most disadvantage, in having never learn'd the art of swimming:" so, leaning on his shield, by way of cork, he was the first who swam over to the other side.

57. Having pass'd the Hellespont, he went to Troy, where, crowning the statue of Achilles with garlands, he burst out into this ejaculation:  
"O happy Achilles! who, while he liv'd, had  
"so

“ so faithful a friend ; and so great a panegyrist,  
 “ when dead.”

Speaking of Patroclus and Homer : the former of which was his most faithful friend ; and the other immortaliz'd his actions after he was dead, in making him the Hero of his Iliad.

58. Seeing, as he went into the palace of Darius, the sublime grandeur of his apartment, which was large and well pitched ; the beds, tables, and all the entertainment were perfectly magnificent ; for most of the furniture was gold curiously wrought ; and smelling the fragrant odours with which the whole place was exquisitely perfum'd, he turn'd to those about him, saying, “ Was this being a King ?”

Intimating, that a King should not suffer himself to be so debauched, by such an excessive indulgence of luxury and delicacies.

59. There was a very curious little box, esteem'd the greatest rarity among the treasures and other booty taken from Darius, presented to Alexander. It being ask'd, What might be the properest thing to be laid up in it ? One proposed one thing, and another another thing : but Alexander said, “ That he thought nothing “ so worthy to be preserv'd in it as a Homer.”

Meaning, that there was no treasure more priz'd by a youth, who studied to model himself by the copy of Achilles.

60. Parmenio begg'd him to attack the enemy, under covert of night, that the darkness might conceal the danger and horror of the ensuing battle ; because there would be the greatest hazard to engage in open day-light with such an immense multitude of forces, the terror and noise of which resembled the roaring of a vast ocean.

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To which proposal he made the so much celebrated answer, "I will not steal a victory."

Despising to take any advantage of an enemy under the protection of night.

61. After he read a long letter from Antipater, containing several calumnious complaints upon his mother Olympias, he said, "Antipater seems to be ignorant, that one tear of my mother will blot out many such letters."

62. Alexander was no way offended upon understanding that his sister maintain'd a familiar intimacy with a handsome young fellow; but said, "Why may not she enjoy, in some shape or other, her own reign?"

Here he differ'd from the sentiments of Cæsar Augustus upon the like occasion; for he took nothing so much to heart, as the lascivious practices of his daughter and grand-daughters.

63. Alexander is reported to have wept, upon hearing Anaxagoras maintain, that there was an innumerable multitude of worlds; and that, being ask'd, What misfortune had happen'd to occasion tears? he made reply, "Have not I sufficient reason to weep, when, seeing there are infinite worlds, we have not yet master'd one."

64. Philip, in an engagement with the Triballi, was desperately wounded in the thigh with a lance: but, by the assistance of an expert surgeon, he was soon thought to be out of danger. Alexander, hearing him complain, that he had contracted such a lameness as no art could remove, which must unavoidably be a great blemish in his person, told him, "You have no reason to be dash'd, for the deformity in your gait, to appear in publick, if you mind that

Vol. I. L " your



“ your halt is no more than a testimony of your  
 “ valour.”

We have some other apophthegms like this among the Lacedemonians.

65. Having visited Troy, as he revolved with himself the actions of the ancient heroes, and honour'd their memories, there was one who told him, he might see the harp of Paris, if he fancied. “ I don't think it worth the looking on,” says Alexander; “ I want more to see the harp  
 “ of Achilles.”

That great hero was wont to celebrate the glory and renown'd actions of valiant and brave men upon his harp: but Paris would play nothing else than wanton and effeminate tunes upon his harp.

66. Darius, having raised a vast numerous army, was just upon the point of engaging the Macedonians, when Alexander was fallen into a most profound sleep, insomuch that he could not be wak'd; at length, being in the utmost danger, Parmenio went to his bed-side, and call'd him twice or thrice by his name: at last, having wak'd him, he told the King, that he was not a little surpriz'd, to see him sleep so securely, at such a crisis, when he was upon the verge of fighting the most important battle of all. “ Indeed,” said Alexander, “ I own, Darius has  
 “ now freed me from great troubles and perplexities: for, by collecting all his force into  
 “ one body, he has given us an opportunity to  
 “ decide the empire of Asia at one blow.”

67. Zenaphontus compos'd certain airs and measures of music, capable of rousing the mind of Alexander to feats of arms, in a surprising degree. As several were admiring the dexterous  
 faculty

faculty of the musician, one among them said,  
 "To prove himself a true artist, let him com-  
 pose, if he can, such airs and tunes as may  
 reclaim him from arms."

Insinuating, that it requir'd no great skill to  
 rouse a man to any disposition the natural pro-  
 pensity of his inclination lead him to.

68. After Alexander had obtain'd the first  
 victory over Darius, he was seiz'd with a  
 violent indisposition : and, while his physician,  
 Philip, was preparing a medicine for him, he  
 received a letter from Parmenio, intimating,  
 'That, if he followed the prescriptions of that  
 physician, he would infallibly lose his life, be-  
 ing corrupted by Darius to poison him.' Not-  
 withstanding this information, Alexander, with  
 great chearfulness and assurance, taking hold of  
 the medicine, gave Philip the letter to read, and,  
 without the least hesitation, fixing his eyes upon  
 him as he read, swallowed the potion. But Phi-  
 lip, with an assured countenance, told him, 'A  
 few hours would clear him of the calumny con-  
 tain'd in it, by the recovery of his majesty's  
 health ;' which accordingly happen'd, to the  
 content of the King, and honour of the phy-  
 sician.

69. As Alexander was taking the air once,  
 upon the Hydaspes, Aristobulus entertain'd him  
 with a relation he had written of his victory over  
 Porus. But it was so nauseous a piece of flattery,  
 that he snatch'd the book out of his hand, as he  
 was reading, and threw into the river. "What!"  
 says Alexander in a rage, "were you so hard put  
 to it, that you could find nothing to commend  
 me for that was true?"

70. He was wont to say, “ That sleep, and  
“ the act of generation, chiefly, made him sen-  
“ sible, that he was mortal ; withal affirming,  
“ that weariness and pleasure proceed both from  
“ the same frailty and imbecility of human na-  
“ ture.”

Death is the image of Sleep, and coition is nothing else than a species of convulsive disorders.

71. As Alexander was reading a letter from his mother, which contain’d, besides some secret intelligences, several calumnious accusations against Antipater ; Hephæstion, with his usual familiarity, look’d on, and read the letter along with the King, who, not in the least offended at his freedom, after reading the letter, pull’d his signet off his finger, and clapp’d it upon Hephæstion’s mouth ; warning him, by this innuendo, to privacy.

A remarkable instance of his confidence in his friend, and as great a proof of his egregious humility, in taking such measures to obviate any disgrace whereto Antipater might otherwise be exposed, notwithstanding he was a man much detested by the King.

72. A certain Indian, who was in possession of an inaccessible rock in that country, having delivered himself up to Alexander, he not only appointed him Governor of the fort, but paid him also this compliment : “ I take this to be a  
“ prudent Gentleman, in chusing to commit him-  
“ self rather to a good man, than to a well forti-  
“ fied place.

73. After King Porus was defeated, and himself taken prisoner by Alexander, the latter ask’d him, “ How shall I use you ? ” “ As a King  
“ ought to be used,” answer’d Porus. Alexander  
then

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then ask'd, "If there was any thing beside that  
" he expected?" " Why," replied he, " that  
" comprehends all the treatment I can expect."  
Alexander, admiring his prudence and fortitude,  
not only suffer'd him to govern his own kingdom,  
as his Lieutenant, but added to it a large pro-  
vince of free people, whom he had newly subdued.

74. Alexander, as he was at the point of  
death, looking on his friends that stood around  
him, said, " I see that there will be a great  
" epitaph."

Forseeing, that the pens of several eloquent  
and learn'd writers would be employed in cele-  
brating his actions: nor did he divine amiss.

75. While he saluted the captive daughters of  
Darius, he kept his eyes fixt upon the ground,  
for fear of being smitten by their extraordinary  
charms; and would often say, among his ac-  
quaintances, " That the Persian ladies were great  
" eye-fores."

76. The following was the verse which Alex-  
ander preferr'd to all others in Homer, and which  
he propos'd as the pattern of his own actions, as  
including whatever can be desired in a prince.

" Αμφοτέρων, βασιλεύς τ' ἀγαθος, κρατερός τ' αἰχμητής."

" Great in the war, and great in arts of sway."

POPE.

It is reported, that he constantly laid Homer's  
Iliad, corrected by Aristotle, every night under  
his pillow, declaring, " That he esteem'd them  
" as an exact institution, and perfect storehouse  
" of all military virtues and knowledge."



77. When he enter'd the temple of Jupiter-Ammon, the aged priest saluted him, 'Hail, my son;' telling him, That he had that salutation from the god. "Father," says Alexander, "I accept the salutation; and henceforth, if you condescend to make me Lord of the world, I shall suffer myself to be called your son."

78. The first time he was invited to visit the Royal prisoners, Darius's wife and daughters, upon hearing that they were ladies of admirable beauty, he refused to go, saying, "That he would not venture himself among them, for fear that, after he had subdued the men, he should be subdued by the women."

79. Hearing that Aristotle had published those lectures he had given him in private, he wrote him the following letter, when he was in the height of his Persian conquests: "You have not done well to publish your books of select knowledge: for what is there now, in which I can surpass others, if those things, which I have been instructed in, are communicated to every body? For my own part, I declare to you, I would rather excel others in Knowledge, than in Power."

We see, by this letter, that the love of conquest was but the second ambition in Alexander's soul. Knowledge, next to Virtue, is that which truly raises one man above another.

#### ANTIGONUS King of MACEDONIA.

80. **A**NTIGONUS was a prince so eagerly fond of money, that he stuck at no scheme, let the execution be accounted never so rigid, of levying taxes

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taxes upon his subjects. Being told, That such was not the treatment of the Macedonians under Alexander, he made reply, "That alters the case; for he reap'd Asia, whereas I gather but the stubbles."

81. Antigonus, viewing some of his foldiers playing at long-bowls, in their shields and cross-bowls, seem'd vastly delighted at the sight; whereupon he order'd their officers to be sent for, to approve, before them, of such an exercise: but being inform'd that the officers were in the interim at their bottle, he immediately cashier'd them, and conferr'd their commissions on the common centinels at play in their arms.

82. A certain person told him how it was observ'd, that, in the beginning of his reign, he was more stern and imperious; but now, towards the latter part of it, that he governed with greater mildness and moderation. Antigonus replied, "At first, I wanted a kingdom: but now, I want glory and good-will."

Intimating, that a kingdom is often obtain'd by austerity and force of arms; but can't be supported, without the esteem and good opinion of the subjects.

83. Upon his recovery from a long fit of sickness, he said, "I am nothing the worse for this disorder since, it has served to humble me, by putting me in mind, that I am nought else but a mortal man."

Who must have taught this Heathen prince the philosophy of a Christian? His friends lamented it, as a vast loss, that he should be so grievously afflicted: but this good man judg'd, that he receiv'd less harm than benefit, from his indisposition. It might indeed have extenuated

the body ; but it calm'd the spirits. It perhaps might have detracted from his corporeal vigour ; but then it lessen'd his animal insolence, which is still a more dangerous distemper : consequently that can't be a bad circumstance, whereby a lighter disease cures and expels a more dangerous one.

84. Hermodotus, in some of his poetical essays, calls him the son of Jupiter. " My va-  
" let," said Antigonus, smiling as he read it,  
" that empties my close-stool, knows full well  
" that I am but a man."

He very facetiously animadverted on the poet's adulation ; and with equal modesty acknowledg'd his more humble extraction.

85. Antigonus, hearing a man say, ' That all  
' the actions of princes were, by virtue of their  
' being such, simply just and honest,' made an-  
swer, " By Jove, these things are so among Bar-  
" barian princes : but with us nothing is esteem'd  
" either just or honourable, but what is really such  
" in their own nature."

He, with much good sense, dash'd to pieces, all at once, the fawning insinuation, that would make the arbitrary pleasure of a prince pass for an establish'd law. A King is not the standard, but the administrator of honour and equity. Yet I wish to God, that such like innuendos did not reach the ears of Christian princes ; and, if they did, that Christians would, with equal candour and prudence, reject them. But pray, what else would they be at, who cant and preach up, that the will and pleasure of the prince has the power and sanction of law ? who deny that a prince can, morally speaking, be restrain'd, or his determinations circumscrib'd by any law whatever ? who give princes an unlimited, despotic, absolute power ;

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power; when the one requires a compliance with, and observation of every circumstance the original laws, fundamental constitution, and mutual covenants of a state imply; and the other, whatever the prince inclines?

86. Marfyas, the brother of Antigonus, had a law-suit depending, which he begg'd the King should be taken cognizance of privately at his own house. Antigonus told him, "If we determine  
" the cause uprightly, 'tis better the decision  
" should be made in the public forum, in view  
" and hearing of all the people."

Fraternal affection would not prevail on this prince, to deviate from, or yield the least punctilio of the law; for he bound him down under this dilemma: "If you," saith he, "perceive,  
" that your cause is bad, why do you plea it?  
" If just, why would you avoid the recognition  
" of the public, by removing, conceal'd and retir'd in a house, that which ought to be debated at the public bar; and submitting yourself to a suspicion of dealing fraudulently, if you  
" was even to carry a good cause?"

87. Having issued orders for his army to decamp, in the middle of winter, to a certain place where the soldiers had much reason to fear great scarcity of provisions, he happen'd to stand listening at one of their tents, where hearing himself reviled in the most opprobrious language, he, removing the tent curtain, with the wand he carried about with him, told them, "You'll repent next time you censure my proceedings at  
" this rate, if you don't carry yourselves at a  
" greater distance off."

Could any thing be either more mild or humorous than this rebuke. He pretended not to



be so much mov'd at their reviling him, as at their assurance in doing it so near him, as to be within his hearing.

88. When he sent his son Demetrius, with a formidable fleet and a numerous army on board, to the relief of Greece, he told him, "That the glory that was kindled by Greece, reflected light, as from a mirror, over the whole world."

Animating the youth to a love of glory, by intimating to him, that, if he behav'd well, the fame of his actions would not be confin'd to Greece only, but would, on account of the fame and renown of the Grecian name, overspread the whole earth.

89. Stealing in behind Antagoras the poet, as he was dressing some fish in his tent for his dinner, he says, "Do you think, Antagoras, that Homer, while he celebrated the actions of Agamemnon, cook'd any fish for himself?" "Does your majesty think," replied Antagoras very a-propos, 'that Agamemnon, while he perform'd these celebrated actions, was ever prying, to see if any person in the army dress'd any fish?'

The King took with this repartee, as well as if they had been both upon an equality.

90. He said to a sophister, who presented him with a treatise upon justice, "Sure, you are not in your right senses, to treat of justice to me, when you see how I harrafs and oppresses foreign states with continual wars."

Intimating, that such as, for the sake of enlarging their dominions, or immortalizing themselves by their glorious actions, make war upon other independent nations, cannot be strict observers of the laws of justice and equity.

91. King

91. King Antigonus, being told, that his son Alcyoneus fell in battle, continued for some time in a thoughtful posture, with his eyes fix'd on the ground, and then burst out with these words :

“ O Alcyoneus, death has been slower in overtaking you than it ought ; when, so often, without any regard to your own safety, or my admonition, you sallied so adventurously into the midst of the enemy.”

He judged, that one who perish'd wilfully, and run himself headlong into any calamity, was an object that deserv'd not to be lamented.

92. Antigonus, observing his son behave with too much fierceness and arrogancy to those troops under his command, taking him aside, says,

“ Don't you know, my son, that our reign is nought else than a splendid slavery ?”

Nothing could be more prudently spoke : for the prince is no less bound to serve the people, than the people are the prince ; only with this difference, that the prince acts with dignity, otherwise the whole is no more than mutual servitude.

93. Demetrius, his son, would often retire from business, and give himself up wholly to pleasures. In one of these retirements, giving out that he was sick, his father Antigonus came all on a sudden to visit him, and met with a fair delicate youth coming out of his chamber. When Antigonus came in, Demetrius said, ‘ Sir, the fever has just now left me.’ Antigonus replied, “ I think it was him I met at the door.”

94. Antigonus had a soldier in his service, who, without discovering the least marks of fear, run into all sorts of dangers, and had done many memorable actions, for which that monarch or-

dered, that he should be brought before him; and, perceiving he look'd sick and wan, gaye him in charge to his own physician, who carefully attending, soon recover'd him. War some time after breaking out, he had a command given him, in which it was observed, he behav'd not with his wonted courage; and being reprov'd for it by Antigonus, 'When I fought before,' said he, 'I fought like one weary of his life; but 'your majesty's goodness having given me health, 'and a competency to support it, I now know the 'value of life.'

That we may match the Grecians, we shall now compare Augustus to Philip, Julius Cæsar to Alexander, and M. Tully to Antigonus.

### OCTAVIUS AUGUSTUS CÆSAR.

95. **A**UGUSTUS, at an entertainment he had provided, hearing Rhoemitaces, King of Thrace, who had revolted to him from M. Antony, vaunt, with great insolence, of the mighty services he had done Cæsar, and observing him exceedingly officious and troublesome, in exclaiming against the alliance, seem'd to pass this impertinent behaviour unobserv'd, till drinking to one of the other princes then present, he says, "I love treachery, but then I don't care for the "traitors."

Signifying, that such as have, by treasonable practices, been instrumental in the execution of good designs, are nevertheless entitled to no return of acknowledgment on that account; for, tho' their service may be agreeable in the mean time, yet traitors are always regarded as no other than treacherous wicked men.

96. Augustus

96. Augustus being told, that Erotes, commissary of Ægypt, bought a quail, a remarkable fighting bird, accounted invincible, and that having kept it for some time, had that noble fowl kill'd and dress'd for his supper, he order'd the commissary to be sent for, and having the case examin'd before him, condemn'd him to be immediately hang'd at the ship's mast; judging that man unworthy of life, who, for the sake of gratifying a vicious appetite with such a small morsel, would devour a bird that might afford a vast deal of more sport and pleasure; and which, besides, by a joyful omen, portended good success to Cæsar's arms.

97. Athenodorus the philosopher, having prevail'd on Cæsar to grant him leave to withdraw from court, on account of his old age, gave him this piece of important advice, for his future conduct, before his departure, 'Sir,' said he, 'when ever you find yourself in a passion, never follow the suggestions of it, till you have repeated the four and twenty letters of the Greek alphabet distinctly over.' Cæsar, taking him by the hand, says, "I have still need of you, my friend;" and so detain'd the philosopher a whole year with him.

The philosopher intimated by this advice, that he would gain time to cool, and be less liable to be guilty of any act of indiscretion.

98. Hearing that Alexander, at the age of two and thirty years, after he had conquer'd almost all the world, bethought himself what he should do for the after-part of his life, he wonder'd, "That Alexander feared he should want work, " as if it was not as great a task to govern well, " as to conquer."

This



This was a very just remark on the insatiable ambition of Alexander, who thought no other function worthy of a King, besides that of enlarging his dominions: but how much more difficult, as well as laudable a task it would have been, to cultivate and improve, with good laws, and excellent morals, those conquests he had already made, than, by violence and downright force of arms, to persist, without end, in conquering one kingdom after another, in the manner he did.

99. Having pass'd an act, with regard to adultery, he determin'd the methods of proceedings on information of this crime, and the manner of punishment on conviction of it. Some time after this law had pass'd, an information was lodg'd, accusing a certain young man of criminal conversation with his daughter Julia: whereupon the Emperor, in the heat of passion, so far lost himself, that, in open court, he fell foul of the youth, and pommell'd him heartily with his own hands; upon which the young man cried out, 'Ah! 'Cæsar, you yourself have taken the law of me.' He was so deeply concern'd for this piece of indiscretion, that he refused to sup for that night.

The nature of the crime was the more heinous and aggravating, as it was committed on Cæsar's own daughter. What other prince would so far moderate such an afflicting circumstance? Or, who would have waited, upon such an occasion, the formal proceedings and delays of laws and judges? Yet this mighty prince was so dissatisfied at himself, for happening, in a transport of passion, not to act in conformity to that law he prescrib'd to others.

100. Augustus, when he sent his grandson Caius to Armenia, begg'd the gods, "That he  
" should

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“ should be blest’d with the benevolence of Pompey, the fortitude of Alexander, and his own fortune.”

He prayed, that the characteristic virtue of each of these great men should centre in his grandson. But here was a notable example of singular modesty, when, notwithstanding he was a prince of uncommon spirit, learning and conduct, he ascrib’d his own glorious exploits to his fortune only.

101. Augustus went to quell a tumult of young noblemen who had quarrel’d together; but finding they gave no ear to his advice, and still persisted in their uproar, he said, “ Young men, hear an old man speak, whom, when young, old men heard.”

Augustus was but a young man when advanc’d to the imperial dignity. By this simple admonition he appeased them, and demanded no other satisfaction for their tumultuous manner of behaviour.

102. Augustus told Piso, having finish’d a very elegant and sumptuous house, “ Upon my word, Piso, you build so, as if Rome was to be an everlasting city.”

He was no way offended at the extraordinary grandeur of the building, but interpreted a circumstance, which made the other be suspected of aiming at the government, to an happy portent for the Roman empire.

103. A certain man presented a book to him, in such a timorous manner, that his hand, as he reach’d the book, trembled exceedingly. Augustus saith to him, “ What? dost thou apprehend, that thou reachest a penny to an elephant?”

There was a custom among the boys, to reach out upon their hand the least Roman coin to an elephant, which that animal, to the great astonishment of the spectators, lick'd off, with his proboscis, without hurting them in the least: thus we see boys, without any dread, thrust in their hands to the mouth of a bear. This best of princes was grieved to apprehend he should in the least be thought terrible and dreadful.

104. Augustus wrote a tragedy, intitled, Ajax; but, not liking it, demolish'd it with the sponge. Lucius the tragedian, some time after, ask'd him, What had become of his Ajax? "He rush'd up-  
"on the sponge," replied Augustus.

Alluding to the Argument of the play, which represented Ajax driven, by a fit of distraction, to fall upon his own sword.

105. Pacinnius Taurus ask'd a gift of Augustus, under pretence of a popular report, that he said was going about, That Cæsar had given him a great sum of money. "Nay, but don't you  
"believe that report," said Cæsar.

By this merry repartee he intimated, that he was not of a mind to make him a present of any such sum; while the other thought, that Cæsar, to save his own credit, would not suffer the report to be altogether groundless: but Cæsar put him in mind of another remedy, which was, not to be imposed on, let men talk as they thought proper, to credit whatever he knew to be without foundation.

106. Cæsar order'd one Herennius, a young man, on account of his vicious practices, to be expell'd the camp: upon which the youth came, in a very penitent and supplicant manner, lamenting his folly, and deprecating his sentence  
in

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in this manner : ' With what front,' saith he, ' shall I return home to the country ? or what ' shall I tell my father ? ' " Why, tell him," says Augustus, " that I disoblige you."

Because the youth would be ashamed to own, that he displeased the Emperor, Cæsar permitted him to transfer the blame on himself.

107. There was a soldier, who in some expedition received a desperate wound upon the face, by a stone darted at him. As it happen'd to be an honourable wound, and in a very remarkable place, he, being a noisy vapouring fellow, always talk'd of it : Cæsar, who knew him to be a coward, hearing him vaunt on in this strain, gently checks his insolence, saying, " Next time " you run away, take care how you look behind."

Intimating, that this wound, he so much valued himself upon, was had in the retreat, not in the skirmish.

108. Galba was so deform'd and crooked, that it was commonly said, That Galba's genius was ill lodg'd. Pleading a cause once before Cæsar, he says, ' Cæsar, if you find me any way wrong, ' put me right.' " Truly, Galba," replies he, " I may admonish you, but can't put you " right."

A thing that is reprehensible may be put right, and so may a thing distorted.

109. When the report of Herod's cruelty, in ordering all the male children in Syria, under two years of age, to be put to death, and his own son among the rest, had reach'd Augustus, he said, " It were better for Herod's son, had he " been a pig."

Herod



Herod was a Jew, and the Jews, from an invincible scruple of conscience, abstain from all swine's flesh.

110. Augustus, being at Gaul, had intelligence, that L. Cinna, the grandson of Pompey, was concern'd in a plot against his life: nay, he was inform'd the manner how, the place where, and the time when they resolv'd to perpetrate the fact, and that he was to be dispatch'd, as he offer'd sacrifice. While he was at a loss how to determine in regard to this affair, and they were upon the point of having Cinna proscrib'd, Livia, Augustus his lady, enter'd the council-chamber: 'Cæsar,' saith she, 'my advice is, That you 'would use the measures of the physicians, who, 'not succeeding by the application of common 'remedies, try the effort of contrary ones. Sure, 'hitherto, you have, in effect, avail'd nothing 'by any severe means you have put in practice: 'Cinna, being now discover'd, can't endanger 'your life, yet still he may advance your reputation.' Upon this, Augustus order'd him to be brought before him; and having commemorated the several proofs of his mercy and favour he had given him, such as giving him his life, upon taking him prisoner in the enemy's camp, making him a gift of his whole patrimony, and honouring him with the office of the priesthood, he ask'd him, "What reasons might prompt "him to harbour any design, with an attempt "of assassinating him?" Then, observing Cinna struck with astonishment, he concluded his reproof in this manner: "Cinna," saith he, "I "once gave you your life, as an enemy; and "now, a second time, I give it you, as a traitor "and parricide: but from this day let our friend-  
"ship

“ ship commence, and let us contend in this  
“ point only, Whether I, in giving you your  
“ life, or you, in your future conduct to merit  
“ it at my hands, shall seem to act with the  
“ greatest candour and ingenuity.” After which  
he offer’d him the consulship.

III. Augustus seldom or never refused an invitation to any person’s house. Being invited once, by a certain Gentleman, with whom he was scarcely acquainted, to a very mean and ordinary supper; after the entertainment was over, he whisper’d his host, as he was going out of doors, saying, “ I did not know that you and I  
“ were so well acquainted.”

Another would have reproach’d him with the homeliness of the entertainment: but he, studying rather to keep him in countenance, would attribute it to their familiarity, and would even give him that same hint in a whisper, lest the other guests should suspect that he found fault with his parsimony.

What could be more winning and delightful, than so much courtesy and complaisance in such a mighty monarch, whom scarce any thirty of our Kings now can match in power?

112. Vatinius, being perpetually troubled with the gout, wanted much to seem upon the mending hand, whether so in fact, or not; insomuch that once, in the hearing of Augustus, he boasted, That now he could walk at the rate of one mile a-day. “ I believe that,” said Augustus; “ for now the days are considerably lengthen’d.”

Insinuating, that his distemper was never the more abated, and ascribing his more than ordinary progress in walking to the advancement in the length of the day.

113. Augustus,

113. Augustus, being at the sale of the effects of a certain man, who died greatly in debt, which, while alive, he very artfully conceal'd, ordered the pillow that he sleep'd on to be purchased for him, saying, "Sure it must be good for sleeping, when one that was so much in debt could sleep any at all."

It was no strange thing for Augustus, on account of the multiplicity of his cares, to pass whole nights unslept.

114. A provincial young man came to Rome, who was so very like Augustus, that where-ever he went, he drew the eyes of every body upon him. Augustus, hearing of the strange resemblance betwixt them, sent for the youth, and, having view'd him, says, "Was ever your mother at Rome?" "No," says the young man; "but my father was often there."

Augustus, playing himself, intended to bring the young man's mother under a suspicion of having been debauch'd by him: but the youth, understanding his drift, retorted it with a greater shew of natural probabilities upon the mother of Augustus.

115. Augustus being one day at the house where Cato of Utica liv'd, Strabo took that opportunity to cajole him, by running out against the perverse and obstinate spirit of Cato, in chusing to lay violent hands upon himself, rather than acknowledge the supremacy of Julius Cæsar. "That man," replies Augustus, "who shows his aversion to any intended change in the present state of the commonwealth, proves himself, by that very circumstance, an honest man, as well as good member of the community."

By

By this reply, he, with great humanity and good sense, defended the memory of Cato; and, lest any thing should drop from him that might seem to countenance an attempt towards a revolution in the government, took care to include his own interest by the bye: for, in the present state, he did not mean the state of the republic under himself only, but level'd also at the time of the conspiracy against Julius; for the word PRESENT, (or *præsens*) among the Latins, implies three tenses; the present, præterite and future.

116. When Augustus was Censor, a Roman knight was sued before him, charg'd under pretence of having squander'd his fortune: but the knight prov'd, to the satisfaction of the court, that he had much augmented it. However, he was then accused of not conforming to the law that enjoins matrimony: whereupon he made it appear, that he had, at that time, three children alive by a married wife. The knight, not satisfied with being acquitted, as he was going out of court, cried aloud, "Cæsar, when you want to make enquiries concerning honest men, set honest men about it."

Publickly declaring, that those were not honest men, who would enter a charge so manifestly false against any other man, and touching Cæsar in the interim for his neglect, in committing the management of his affairs to sycophants.

117. Augustus, at a small village, where he lay with his army, was disturb'd from sleep, for several nights running, by the screaming of a night-owl. A soldier, that was an excellent fowler, in expectation of some considerable premium, took care to take it, and bring it to Cæsar:



far : whereupon he was not only much complimented by the Emperor, but order'd to receive a thousand pieces. But the fellow had the impudence to say, to Cæsar's very face, ' I pre-  
" fer the creature should live ;" and so dismiss'd it.

Who can but admire the prince, that would with impunity pass a common soldier, after behaving with such unaccountable contumacy.

118. A veteran soldier, in danger of being clapp'd under an arrest, went to Cæsar, and begg'd him, in public, to be present at his trial. Cæsar order'd one of his attendants, an expert casuist, to step away that instant, and stand proctor for the soldier. This order was no sooner given, than the veteran cried out, " Cæsar, I  
" employed no substitute, when your cause lay  
" at stake at Actium, but fought for you myself  
" in person ;" and then produc'd his wounds, as evidence thereof. Cæsar blush'd upon this, and, lest he should seem either proud or ungrateful, went himself to plead personally for the soldier.

119. Augustus happen'd to be for some time very agreeably diverted at supper, with the musical band of Turonius Flaccus, the slave merchant ; and, notwithstanding he made very liberal presents in money, on most occasions, to other musicians, yet he was sure to pay this band of Turonius in corn. The Emperor, one night at supper, ask'd Turonius, ' What was become  
" of his band ?' " Why, they are at the mill," replies the other.

This was by way of sarcasm on Cæsar for his corn presents : however, as it was not spoke by  
a

a soldier, but a slave-broker, he thought proper to pass it unregarded.

120. When Cæsar, after the battle of Actium, return'd in triumph to Rome, among others that congratulated him upon his victory, he was met by one holding a raven, which he taught to say, 'Hail, victorious Cæsar.' Augustus was so pleased with this salutation, that he purchas'd the raven at a hundred and fifty crowns. Another, concern'd with him, who had the good fortune to teach the raven, happening to share nothing of Cæsar's liberality, made information, that the same man had another raven, and begg'd, for particular reasons, he should be order'd to produce it; which being no sooner brought, than it repeated its lesson thus, 'Hail, victorious Anthony.' Augustus was no way offended at this, only order'd the informer to claim half the money advanc'd for the bird.

The wisdom of this world is the skill of tracing causes into their effects, and at the same time making such use of the present, as may render it subservient to the advantages of an after-game. It is, in fine, an honest and prudential way of providing against all chances, and making a friend of the stronger party.

121. Others, having the like success with Cæsar, who had the address thus to learn a magpie and a parrot to salute him in these terms, encourag'd a poor mechanic to teach a raven this manner of salutation. The mechanic, being at some pains and expence to purchase and learn this bird, was wont to regret, upon not repeating its lesson, 'Nay, both my labour and expence are lost upon thee.' However, the raven, by a constant practice of hearing this salutation,

lutation, was in a short time very alert in it. Augustus, one day passing along, and hearing the raven distinctly say, 'Hail, victorious Cæsar,' saith, looking at it, "I have enough of these salutations at home." The bird, remembering the common complaint of its preceptor, readily subjoin'd, 'Nay, then both my labour and expences are lost upon thee.' Augustus, smiling at this, order'd it to be purchased at a greater price than any of the former birds.

122. A certain Greek was wont to meet Augustus every morning, as he went out of his palace to take the air, with some epigram or other in honour of him. Having pursued this practice for some time, all to no purpose, and the Emperor perceiving he was not like to desist, resolv'd to pay him in his own coin: so that, having composed a Greek epigram, he sent it, written in his own hand, to the poet as he came up to meet him. The poor Grecian, having received the Emperor's epigram, gave all the signs possible, as he read it, of his approbation of the poetry, even to admiration. Then advancing up to Cæsar's chair, he says, clapping his hand into his wretched purse, and taking out a few pence, which he offer'd the Emperor, "Sure, Augustus, I don't make you a present equal to your fortune; but, if I had more, I would bestow it." Whereupon all the people present burst out into a loud peal of laughter, and Augustus order'd his steward to pay him down a hundred thousand sesterces.

123. Julia, Cæsar's daughter, perceiv'd, as she saluted her father, that he took offence at her freedom of dress, tho' he made no mention of it: wherefore, next day, she waited on his Majesty

Majesty in another change of habit : upon which Cæsar, who the day before was able to conceal his grief and concern, for the immodest manner in which his daughter was attir'd, could not dissemble his joy upon this occasion : but, embracing her with great affection, says, " How much more is this dress becoming the daughter of Augustus ? " ' Nay,' replies she, ' To-day I dress'd for my father, but yesterday I dress'd for my husband.'

124. Julia began very early to have grey hairs. Just as her women were combing her head, and picking them out, Cæsar abruptly enter'd her apartment, and seeing some of the hairs, which were pick'd, upon her clothes, he took occasion, without seeming to take farther notice, of mentioning Julia's age, and ask'd her, " Whether she would chuse to live till she turn'd grey hair'd, or till she turn'd bald ? " She readily answering, ' Father, I should like better to live till I turn'd grey.' " Why then," saith he, " do these women so unseasonably endeavour to make you bald."

125. The Tarraconians of Spain came to tell Cæsar, by way of happy omen, that, a palm-tree sprung up in his altar. " It appears by that," said he, " how frequently you kindle fire upon it."

That which they studied to construe as a manifest testimony of his divinity, he attributed to their own neglect, in never burning any incense upon it.

126. As a soldier was making some impudent suit or other to Augustus, he observ'd Martianus, whom he suspected to have some out of the way petition or other to make, coming up to him :



whereupon he says, “ Fellow soldier, I shall no more grant your suit, than I shall grant that which Martianus is going to make.”

127. He refused his wife Livia the freedom of the city, which she begg'd for a native of Gaul: but offer'd the Gentleman an exemption from all manner of tributes and taxes, saying, “ That he would sooner suffer his exchequer to sink, than he should prostitute the honour of the city of Rome.”

Hence we may see how much he preferr'd the public dignity to his own private advantage.

128. The people came once to the Emperor, with a grievous complaint of the great scarcity and dearness of wine. But he very calmly told them, “ That Agrippa, his son-in-law, had so replenish'd the city all over with good water, that people were not under a necessity to thirst.”

Agrippa was remarkably diligent to furnish the town every where with plenty of good water: but Augustus wanted to reclaim the people from the use of wine to that of water.

129. Being one night at supper in the house of Atedius Pollio, one of the slaves had the misfortune to break a chrystal vessel, for which Atedius order'd him to be instantly thrown into the fish-pond, to be devour'd of the lampreys. The boy flew to Cæsar's feet, begging, that he might die any other death except that. Cæsar was so shock'd at the unparalell'd cruelty of the man, that he not only order'd the boy to be dismiss'd, but commanded all the glass and chrystal in the house of Atedius to be broke to pieces, before his eyes, and thrown in the fish-pond instead of the boy. After which he chid his friend most severely,

verely, "You, Sirrah," saith he, "order to  
 " drag men out from a house of entertainment,  
 " to be torn to death in a manner too shocking-  
 " ly cruel to be heard of! If your cup is broke,  
 " forsooth a human creature must have his bowels  
 " tore out! How durst you indulge your passion  
 " so far, and forget yourself so much, as to have  
 " any man murder'd where Cæsar was present?"

130. *Æmilius Elianus* was, among several other crimes, particularly libell'd for speaking disrespectfully of Cæsar: but he, upon the charge's being read, turn'd about to the accuser, saying, "I wish you could prove that to my satisfaction: if you do, I shall let *Elianus* know, that I have a tongue as well as he, and can, in my turn, speak as disrespectfully of him." Satisfied with these threatenings, he made no further enquiry concerning him.

131. *Tiberius* frequently complain'd to Cæsar, by letters, That several people spoke ill of him. At last Cæsar wrote back, "My *Tiberius*, is it not satisfaction enough for us, that nobody can do us harm?"

132. *Augustus*, being at the point of death, address'd himself thus to his friends, who stood weeping round about him: "Have I not, think you, acted my part on the stage of the world tolerably well?" And as they unanimously allow'd, that no man's life could ever be more illustrious, or better conducted, than his had been, "Why then," said he, "if so, my friends, farewell, and give me your plaudite."

Alluding to the customary applause that was given to an actor, when the curtain fell.

132. He banished the two Julias, his daughter and grand-daughter, as he did afterwards Agrippa; whereof the two first were infamous, and the last of a savage and sordid disposition, for which reason he had him abdicated, after having formerly adopted him. He would say of these three, “ That they were not his seed, but some “ imposthumes that had broken from him;” he ordered by his will that neither his daughter Julia, nor his grand-daughter should be buried in his sepulchre. Always upon mention of them, he would repeat aloud this verse of Homer.

‘ Αἴψ’ ὄφελον ἄγαμός τε μένειν, ἄγονός τ’ ἀπολέσθαι.

“ O had I dy’d before my nuptial rite !

“ Or had my children never seen the light !”

133. He would take any composition upon him very much amiss, if it was not serious, and done by the greatest masters. He ordered the Prætors that they should not suffer his name to be prophaned by any of the stage players, or buffoons, under any pretence whatsoever, resembling Alexander the Great in this part of his character.

### C. JULIUS CÆSAR.

134. **W**HEN C. Julius Cæsar put up for the dignity of chief Priest, he had Q. Catulus, a man of the greatest eminence and interest in all Rome, his competitor. He told his mother on the election day, as she came to the door with him, when he took leave of her, “ Mother,

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ther," saith he, "your son shall this day be either an exile, or the chief Pontiff."

His high spirit was impatient of any repulse.

135. He turned away his wife Pompeia, for labouring under the scandal of being too familiar with Clodius. But when Clodius was indicted on this account, and Cæsar was cited as an evidence, he would urge nothing in prejudice of his wife. Whereupon the prosecutor asked him, how, if he had nothing to prove against his wife, he could answer for turning her away? "Be-  
"cause," replied he, "Cæsar's wife should not  
"be so much as suspected."

136. 'Tis said, that being retired from business, and reading the history of Alexander, he sat a great while very thoughtful, and at last burst out into tears. His friends being surpriz'd, ask'd him the reason of it? "Do you think," said he, "but I have just cause to weep, when  
"I consider, that Alexander at my age conquer-  
"ed so many nations, and I have all this time  
"done nothing that is memorable?"

'Tis pity this great genius had not the like propensity to emulate the most moderate, rather than the greatest of princes.

137. In his journey cross the Alps, as he pass'd by a little frozen village there, which was stock'd with few inhabitants, and those wretchedly poor, his friends, smiling, ask'd by way of railery, if there were any canvassing for officers there? any contention, which should be uppermost, or feuds of great men one against another? To which Cæsar made answer, very seriously, "For my part,  
"I had rather be the first man in this silly vil-  
"lage, than the second in Rome."



This is the so much celebrated idea of him, that Lucan the poet gives us upon that head, when he says, that Cæsar would bear no superior, nor Pompey any equal.

138. He would say, "That great actions, simply on account of their being such, ought to be atchieved, notwithstanding they were attended with dangers: But then that the attempt ought not to be long under consideration; because dispatch was the most momentous point in the execution.

The danger that attends a daring action, when well weighed, deters a man from the attempt.

139. As he marched against Pompey out of Gaul, he said, in crossing the Rubicon, "Now let us cast the dice."

140. When Cæsar, after he had possess'd himself of Rome, offered to enter the sacred treasury, to take the monies that were stored there, Metellus, a tribune of the people, being treasurer, resisted his entry, not only by standing in the passage: but shut the door of the treasury against him. At last Cæsar, turning round to him, said, "Presume no further, or I shall lay you dead upon the spot." When Metellus seemed astonished at these words, Cæsar added, "Young man, it had been much easier for me to do this than to speak it."

141. Having waited at Dyrrachium, for the forces that were expected to be sent him from Brundisium, he thought them so long in coming, that he was put to great suspense, and at a loss what to do. At last, he entered upon a dangerous project, which was, to go on board a small boat, without any body's knowledge, and attempt to cross over to Brundisium, tho' the  
sea

sea was at that time covered with a vast fleet of the enemies. When the vessel was almost overwhelmed by the violence of the tide and storm, and the pilot began to despair of ever seeing the land, Cæsar, who was all this time incog, now discovered himself, and says to the pilot, almost dead already for fear, "Come, trust to fortune, my friend, and fear nothing, for thou carriest Cæsar."

So much was his confidence and excellency of mind, as if he had all the Gods at command. At length the violence of the tempest increasing, he was prevailed upon, tho' much against his will, to put back. When he was come to land, his soldiers run to him in whole troops, and expressed how much they were troubled to think he should so wait for other forces, as if he distrusted them.

142. When both the armies first engaged, Cæsar was put to the worst, but Pompey, in not vigorously pursuing the enemy, did not give the finishing stroke to this great action, but retreated to his army; whereupon Cæsar, at his return, said to his friends, "The victory to day was in the hand of the enemy, had they but a general who knew how to improve the advantage they had."

143. Pompey, having drawn up his army in line of battle, at Pharsalia, ordered his front to stand their ground, and receive quietly the enemies first attack; Cæsar blam'd this conduct, and said, "How Pompey was not aware, that the first charge, if it was brisk and fierce, gave great weight to every stroke, and raised a general warmth of soul, which was easily kept alive, and improv'd by the concurrence of the

“ whole army, whereas a delay relax’d that impulse, and divine ardour which led them on to the attack.”

Cæsar not only contended with Pompey for the fortune of war, but also for their skill in arms.

144. Having routed Pharnaces, in the first rencounter with him, he wrote to his friends, upon that affair, thus, “ Veni, vidi, vici.” *i. e.* I “ came, I saw, I conquer’d.”

Intimating, that a quick dispatch was the main point of action.

145. After the defeat of Pompey, the troops which followed Scipio into Africa, having run away, Cato, who saw the victory in Cæsar’s hands, killed himself, rather than he should be vanquished by his enemy. Cæsar, hearing the news of that great man’s fall, cried, “ Cato, I “ envy thy death, since thou hast envy’d me the “ honour of giving thee thy life.”

146. Some, suspecting Anthony and Dolabella concerned in a plot against Cæsar’s life, warned him to be aware of them, he answered, “ I “ don’t fear these jolly fat youths; but these “ pale and meagre gentlemen I distrust,” pointing to Brutus and Cassius.

His suspicion was not ill grounded, for he was slain by these two.

147. The day before his assassination, a dispute arose at supper, what manner of death was the best. Cæsar instantly said, before any other could speak, “ A sudden one.”

He happened to die that death he judged the best.

148. Cæsar, as he passed along, was, by the acclamations of some that stood in the way for that

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that purpose, saluted King, to try how the people should like it. The people show'd great murmuring and distaste at it. Cæsar, finding where the wind stood, slighted it, and said, as if they had mistaken his name, (Rex being a surname among the Romans) " I'm not (Rex) King, but Cæsar."

149. One of the common people crown'd Cæsar's statue with a laurel diadem, wound up by a white fillet. But two of the Tribunes went directly, pull'd it off, had the man apprehended, and afterwards committed him. Cæsar so highly resented this, that he deprived them both of their power, and pleaded that, as an excuse, lest he might be thought to aim at the sovereign power, " Because of them, he had it not left optional to himself to refuse the honour importun'd upon him."

150. Now when plots and conspiracies seem'd to be formed from all quarters against Cæsar, and he himself was often warned to be aware, he would answer, " That it was better once to undergo any evil, than to live in perpetual apprehensions of it."

Meaning, that a man does not truly live, who is in constant fear of death.

151. When Cæsar now proceeded with open violence against the laws, Confidius, a very old man, took the freedom one day to tell him, that the reason why the Senate did not convene, was for fear of his army, Cæsar presently ask'd him, " Why don't you, from the same fear, keep at home? " To which the old man replied, " My age guards me against fear; for the small remains of my life are not worth much caution."



152. When Metellus opposed his entering the treasury to take away the money, and insisted that it was an open violation and breach of the laws, Cæsar said, “ Law and arms can’t govern  
 “ at one and the same time; and if you are not  
 “ able to bear such violent measures, take your-  
 “ self quietly away, for war doth not admit of  
 “ long speeches; whenever I have laid down  
 “ my arms, and entered into terms of peace,  
 “ come then, if you think proper, and plead the  
 “ cause of the people.”

135. He would say, “ That he took the same  
 “ measures against an enemy, as the physicians  
 “ take against diseases, which they think  
 “ more adviseable to remove by famine, than by  
 “ steel.”

The physicians never have recourse to incisions till once they have try’d every other expedient. The Italians retain this practice of famishing diseases even to this day.

154. Sylla, on his obtaining the Prætorship, threatened to level all his power at Cæsar: But Cæsar said smiling, “ You do right, to call that  
 “ power your own, which you bought with your  
 “ money.”

Intimating, that Sylla obtained the magistracy by gifts and largesses.

155. Cæsar landing on the shore of Africa, happened to have a fall, which, for fear it should have been interpreted by his followers as an ill omen to his designs on that country, turn’d it, by a sudden thought, and a peculiar presence of mind, into a lucky presage, for as he fell he extended his arms, and cried out aloud, “ With  
 “ what pleasure, O Africk, do I thus embrace  
 “ thee!”

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156. Cæsar, in his *Anti-Cato*, a book that is lost, which he wrote against Cato, endeavouring to show the force of opinion, and reverence of a man that had once obtained a popular reputation, said, "That there were some who found Cato drunk, and were ashamed instead of Cato."

157. The Romans, when they address'd the people, were wont to stile them, 'Ye Romans;' when commanders in war spoke to their army, they stiled them, 'My fellow soldiers.' There was a mutiny in Cæsar's army, and somewhat the soldiers would have had, but would not declare themselves in it: only demanded a mission, or discharge, though with no intention it should be granted, only knowing that Cæsar had at that time great need of their service, thought by this means, to wrench him to their other desires. Whereupon, with one cry, they ask'd mission. Cæsar, after silence made, said, "I, for my part, ye Romans," ——— This title did actually bespeak them dismiss'd, which voice they no sooner heard, than they mutinied again, and would not suffer him to go on with his speech, till once he called them by the name of his fellow soldiers, and so, with that one word, he appeased the sedition.

158. Cæsar would say of Sylla, for resigning his dictatorship, "Sylla is so ignorant of letters that he cannot dictate."

159. Cæsar in an engagement, where the enemy had the better, took an ensign, who was running away, by the neck, and forcing him to face about, said, "Look, the enemy is that way."

## POMPEY the Great.

160. **C**N. Pompey, firnam'd the Great, was as much beloved by the Roman people, as his father was hated by them. He, while yet a young man, join'd himself heartily in the faction of Sylla, and, tho' he was, at this time, neither a magistrate or senator, he raised a very powerful army in Italy. When Sylla sent him orders to join himself, he said, " I shall not exhibit before the Emperor a body of raw troops, nor y<sup>t</sup> troops without their spoils and conquests."

Neither did he come to Sylla before he routed the several generals of the enemy in many battles, and at this age gave proof of his being both an excellent prince and one born to great actions.

161. Being created Emperor,, and sent by Sylla into Sicily, he not only made it appear, that he was a brave, but also a just commander; for knowing that his soldiers were very disorderly in their march, doing violence upon the road, he ordered their swords to be sealed up in their scabbards, and whosoever kept them not so were severely punished.

162. Pompey having determin'd to cut off the Mamertines to a man, for being stubborn abettors of the enemy, there stepped out one Sthenius, a leader of the people, who craving audience of Pompey, adressed him thus, What you are about, Pompey, is by no means consistent with justice, if for the fault of one man you destroy an innocent nation: For, I myself have been the man who persuaded my friends, and forc'd my enemies to follow Marius's party. Pompey so admired

mired the gallantry of this brave man, that he said, " He would pardon the Mamertines, because they were persuaded by such a man, who preferr'd the welfare of his country to his own life." Whereupon he set Sthenius and the Mamartines at liberty.

In Sthenius we have exemplified that spirit a prince should exert towards the Commonwealth in time of danger; and Pompey exhibits a document of great placability, in honouring the brave man's piety to his country, rather than indulge his own resentment.

163. Pompey, having pass'd over into Lybia against Domitius, gave him a total overthrow, upon which the army saluted him by the name of Emperor: But he declined it, telling them, " That he could not, by any means, accept of that honourable title, as long as he saw any of the forts or garrisons of the enemy standing." The soldiers hearing this, went presently to work, in midst of a deluge of rain, made an assault upon the works and trenches, and took the camp where the enemy lay fortified, by storm.

He refused that dignity so much importun'd upon him, till once it was attain'd in merit of his actions.

164. On his return from this victory, Sylla, among several other honours conferr'd upon him, was the first that gave him the surname of Pompey the Great. But not satisfied with these marks of distinction, he insisted on a triumph, which Sylla stiffly opposed, on account that the laws allow'd that honour to none but such as were senators: Whereas Pompey was not yet arrived to the age of being in that rank. However he

was



was no way daunted at this, but told those about him, " That he wish'd Sylla to recollect with himself, that more worshiped the rising than the setting sun." Upon which Sylla cried out, Even let him triumph.

Sylla in reality dreaded the spirit and growing glory of this aspiring youth, and made no hesitation to yield to him, whom he perceived incapable of yielding to any one.

165. Servilius, a person of great quality, besides most part of the soldiery, were incensed that a triumph should be granted Pompey; not that they envied Pompey a triumph, but because they wanted to be brought over by gifts and presents to agree to it. Wherefore they began to clamour, and threatned, that otherwise, they would plunder the money which should be carried along in the triumphal show. Upon that, Servilius and Glaucia advised him, rather than let the soldiers plunder the money, to divide it among them. But Pompey regarded these as little as the rest, and plainly told them, " That he would rather lose the honour of a triumph, than flatter them." Then he presented some laurel garlands, and desired them to begin their plunder thence. Servilius, upon that, openly said, " Now Pompey, I perceive that thou art truly great, and worthy of a triumph."

Pompey did not esteem that as a specious triumph, which was obtained by court, gifts, or donations.

167. There was an ancient custom among the Romans, that the Knights, who serv'd the time allotted by law in the army, should lead their horse to the market-place before the two Censors, and, that having there commemorated the  
several

several expeditions they were in, and given an account of the Commanders and Generals under whom they served, they were discharged, every man with honour or disgrace, according to his deserts. Pompey, with all the ensigns of a Consul, himself leading his horse in his hand, came to the bench before the Censors Gallius and Lentulus, and being interrogated by them, according to custom, whether he had served out all the time in the wars, and gone through all the military duties prescribed by the law of arms, he replied with a loud voice, " Yes, I have served all, and all under myself as General."

Meaning that, notwithstanding his being General, he very knowingly performed all the duties of a soldier, and that one and the same man was both a good general and an intrepid soldier, than which accomplishments, no greater character can fall to the share of a prince.

168. Lucius Lucullus, after resigning his military employments, addicted himself much to pleasures, and high living. Reproaching Pompey one day, for involving himself in more business than was suitable to his years, Pompey answered, " 'Tis much less suitable to the years of an old man, to devote himself to pleasures, than to govern the state."

He very sagely reprov'd the opinion of those who think, that old men should be employ'd in nothing, when it is but a decency incumbent on them, to die either in governing, or supporting the state. Luxury and sloth are justly accounted folly in young men, but they are crimes in old men.

169. His physician prescribed Pompey, on his being taken ill, to feed upon thrushes, because  
his

his stomach nauseated common meats: But upon search, there was none to be had, because it happened to be the wrong season for these kind of birds. Upon which some body proposed that he should send to Lucullus who kept them all the year round. "Why," said he, "should not Pompey live, if Lucullus was not addicted to delicacies." So, not minding the prescriptions of the physician, he contented himself with such meats as could be more easily procured.

A truly great and masculine spirit, who would not accept of life itself, on the terms of being sustain'd by dainties.

170. Pompey, in time of a great dearth of grain at Rome, was appointed purveyor, having all the managment of the corn trade under his administration. Whereupon sailing in person to Africa, Sardinia, and Sicily, he made up vast stores of corn; and now being just ready to set sail, upon his voyage homeward-bound, there blew a mighty tempest at sea, which raised a doubt even among the commanders themselves, whether it was safe to put to sea or not; but Pompey himself went first on board, and commanded the mariners to weigh anchor, declaring with a loud voice, "There is a necessity we should sail, but no necessity we should live."

Meaning, that our concern for our country in distress, ought to overbalance, and take place of any private regard to self preservation, as it is more praiseworthy to hasten the relief of our country. 'Tis in like manner the greatest disgrace to delay that relief, from any selfish or inferior consideration, more especially, when our country happens to be in extreme hazard. Hence we may understand, that the brute creation, upon their  
their

their loss of liberty, are not the only animals that fall into servitude: But that the best spirited, and most untractable sort of men are tamed by hunger; and upon the whole, we are instructed, that public safety should take place of private security.

171. When now the differences between Cæsar and Pompey became discernable, Marcellus, one of those whom Pompey was thought to raise from a mean beginning, deserted his interest, and favoured that of Cæsar: nay had the assurance to inveigh bitterly against Pompey in the open Senate. Whereupon Pompey as sharply check'd him. "Don't you blush, Marcellus," saith he, "to revile, without either gratitude or honour, a man who, from a mute, made you an eloquent orator, and of a poor starveling, glutted you even to a vomit?"

This was a severe rebuke to him for his ingratitude, by applying his dignity, authority and eloquence, in prejudice of him to whom he owed one and all of them. This ingratitude is of the worst kind: but alas! 'tis too commonly met with.

172. When Pompey received all the distress'd States into favour, and treated them all with great humanity, except the Mamertines alone, who protested against his court and jurisdiction, alledging their privilege and exemption, founded on an ancient charter, or grant from the Romans, he replied, "What? will you never leave prating of laws to us, who have swords by our sides?"

173. He would freely own, that he had the several offices he bore in the Magistracy, conferred upon him before he himself expected them:

But



But that he resigned these offices before others expected it.

That he so prematurely invested himself in the government of the state, was owing either to his fortune, or his early virtues, but that he soon resigned these characters exhibits the criterion of a modest man, and one that had no aim at tyranny: but had an eye only to the advantage of the Commonwealth.

174. After his defeat at Pharsalia, he fled to Ægypt; when he was stepping out of his own galley into a small fishing skiff, the King of Ægypt sent to fetch him; turning about towards his wife and son, he repeated those iambicks of Sophocles.

“ Πρὸς τὸν τύραννον ὅστις ἔμπορεύεται,

“ Κρίνου” σὶ δούλος καὶ ἐλευθερὸς μάλῃ.

“ He that once falls into a tyrant's pow'r,

“ Becomes a slave, tho' he were free before.”

He seem'd to have presag'd his own destruction. Soon after he stept down to the boat, being run thro' the body with a sword, he took his gown with both his hands, and wrapping it round his head, fetch'd one groan, and quietly yielded himself to his fate.

175. Pompey, not relishing the railery and banter of Tully, would say among themselves, “ Go over to Cæsar, and you'll frighten me.”

Animadverting upon the disposition of that man, which they say, was very humble, and courteous to his enemies, but obstinate and abusive to his friends.

176. When he received advice by letters from the

the senate, That he was, by the suffrages of all the tribes, made lord of all that power which Sylla made himself master of by conquest, smiting his thighs, he broke out in a great passion, saying, “ Good gods, what an endless train of  
 “ war is here ! How much better might my lot  
 “ have fallen among the inglorious crowd, unknown and unregarded, if my fate be such,  
 “ that I must always despair of those happier moments, wherein I might stem this tide of envy, and live at peace, in a country retirement,  
 “ and the enjoyment of a dearer wife.”

One without experience contends for power : but one acquainted with the fatigues and inconveniencies of it, abhors it : yet to resign all power is not safe.

177. As some were saying, that, if Cæsar would bend all his forces against the city, they could not see what power was able to resist him, he, with a scornful smile, bidding them take no care of that, replied, “ Whenever I stamp with  
 “ my foot in any part of Italy, there will issue  
 “ forth, in an instant, enough of forces, both  
 “ horse and foot.”

A great assurance of mind, if fortune had but answer'd his expectations.

178. Pompey, at the battle of Pharsalia, seeing that his army was routed, and that all was lost, look'd like one distracted, and walk'd from the field slowly into the camp, without speaking a word to any man, went into his own tent, and sat him down, till perceiving some of the enemy fall in with his men that were flying to the camp, then he dropt only this expression, *ἐκὸν ἐς παρεμβολήν* ? “ What ? into the very camp ? ” Then he rose up, and putting on a garment  
 suitable

suitable to his present fortune, secretly departed.

179. Cato, inveighing bitterly against Pompey, told him, how he had often foretold, from the very beginning, touching Cæsar's power, that it was daily increasing, and boded no good to a popular government, but sensibly tended to introduce tyranny: he made answer, "Indeed, Cato, your sentiments were more like those of a prophet: but mine more like those of a friend."

Intimating, that Cato spoke at best but by guesses; because no person can determine for certainty the issue of human affairs: but that he himself indulg'd such tender sentiments, as his friendship, in interceeding for him, dictated. The duties due to his friend were determin'd; but the event, that his friend should prove his enemy, was uncertain. 'Tis more humane to hope that the intentions of our friend towards us are good, than to prognosticate their being bad.

But now, lest we should offend, by dwelling too long upon this sort of entertainment, we shall beg leave to vary the scenes, and to bring, in the next place, a few of the most celebrated orators of antiquity upon the stage.

#### PHOCION the ATHENIAN.

180. **P**HOCION was by birth an Athenian: but his discourse was so grave, pithy, and full of useful remarks, with a sententious brevity, besides being so austere and upright in his morals, that he might in these respects be styl'd

styl'd a Lacedemonian. He resembled Socrates in this particular, that the constancy of his mind was such, as never to be seen either to laugh or weep. One of his friends, having often observ'd, that, while the theatre was crowded with spectators, he us'd to walk alone behind the scenes, musing and looking very thoughtful, went up to him once, saying, 'Phocion, you seem to be very 'thoughtful.' "Yes, verily," replied he, "I "am considering wherein I may retrench what I "am going to say to the Athenians."

Others are generally solicitous to come prepar'd to flourish and expatiate upon the topic in hand, to the intent they may appear eloquent: but he had a quite contrary aim in view, *viz.* that he should speak no more than what was to the point, and that in as concise terms as possible.

181. The oracle having declared to the Athenians, that there was a certain man in the city, who made it his constant practice to thwart all the measures of the publick, the people unanimously decreed, that there should be a strict enquiry made to discover this man. But Phocion instantly betray'd himself, desiring them to look no farther: "For indeed," saith he, "I am "the man, who am never satisfied with your "proceedings, and consequently I must be the "man meant by the oracle."

We are apt to be undetermin'd which is the principal subject of admiration that presents itself here: either the orator's intrepidity, or his clemency, which would not suffer any suspicion to devolve on the innocent; and next, we are equally challeng'd to admire his singular prudence and sagacity, which must enable him to remark,  
that



that the multitude are universally carried adrift by their passions, insomuch that they scarcely either say or do any thing prudentially.

182. Happening one day, in an assembly of the people, to deliver his opinions to the general approbation of the multitude, he, turning about to some of his friends, demanded to know, "What foolish or unguarded expression might have escap'd him, so as to merit their applause?"

He had such a prepossession, that nothing judiciously spoke could take with the people.

183. The Athenians, making vast preparations for an approaching festival, according to custom sent about to the citizens for their several supplies. Phocion, while all the rest contributed towards defraying the charges of the sacrifices, was very frequently call'd upon, and at length told the collectors, "Now, were it not unjust in me, to give you ought, at the same time I give him nothing," pointing to one of his creditors.

Most people are of the opinion, that nothing is so piously laid out, as that which is expended on temples, sacrifices, and holy rites. But this ingenuous man was of opinion, that it was a much more religious principle to give every man his due. What is it may we think of such as defraud their wives and children, in order to build palaces and grand structures for the habitations of priests, and who bestow a great part of their revenues and estates towards maintaining a crew of lazy, useless, and irreligious drones.

184. Upon a time that the whole crew of orators, endeavouring to run him down, bandy'd against him, Demosthenes said, "Phocion, the Athenians

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‘ Athenians will tear thee to pieces, if once they grow mad ;’ “ and thee,” replies Phocion, “ if once they recover their senses.”

Demosthenes was a man that always studied to catch the multitude, and consequently spoke rather to please than to profit them.

185. Aristogiton, the slanderer, being sentenc’d to end his days in a goal, sent to Phocion, earnestly begging to speak with him in the prison. Phocion’s friends dissuading him from going, “ Why, by your favour,” saith he, “ where should I chuse rather to make Aristogiton a visit ?”

Signifying, that he would not go to patronize the slanderer, but to have the satisfaction of viewing his deserved calamity.

186. Alexander the Great sent to Phocion a present of an hundred talents, which being brought to Athens, Phocion ask’d the bearers, “ How it came about, that, among all the rest of the Athenians, he alone should be so highly oblig’d to the King’s bounty ?” Being told, ‘ That Alexander esteem’d him as the only person of honour and worth :’ “ If he thinks so,” replies Phocion, “ may it please his Majesty, to permit me to continue so, and to be still so reputed.”

How wittily he converted the argument made use of by the messengers, to an handle for refusing the money ! Who can forbear to admire the sincerity of such an uncorrupted mind ? Phocion was poor, yet, notwithstanding, he stood unmov’d by the temptation of this vast present. It may also serve for a document, that those concern’d in the administration of a state, who accept

cept of presents, neither are, nor ought to be esteem'd good men.

187. When Alexander demanded the gallies which the Athenians had agreed to furnish him with, the orators opposed the sending them, and the council demanded Phocion's sense upon the head; he told them freely, "Gentlemen, I should either have you make sure of the victory, or be friends with the victor."

He briefly intimated, that Alexander was not to be denied in any thing, unless they could depend so much upon their own force, as to be able to quell that passionate youth: but, since Alexander seem'd superior in that regard, he did not think it adviseable to provoke a young man, as he was, incapable of bearing a repulse.

188. A vague report being spread about, that Alexander was dead, the orators of Athens instantly rush'd out, exhorting the people to declare war, without loss of time: but Phocion desired them to wait till they were better inform'd. "For," says he, "if Alexander is dead to-day, why, he will be so to-morrow, and ever after."

189. When Leosthenes moved the city of Athens to embark in the Grecian war, raising the people with mighty hopes of liberty and great dominion, "Young man," said Phocion, "your language is like the cypress-tree, fair, tall and topping, but without fruit."

No parallel could be made more applicable to a splendid, magnific, and puffing, but unfruitful oration.

190. When, in the beginning of the war, matters succeeded so very well, that, by orders of the state, there were daily sacrifices offer'd by the



the people, to show their gratitude to the gods : Phocion, being ask'd, ' If these feats were disagreeable to him ? ' answer'd, " They would be agreeable to me, were they decisive."

191. The Macedonians, having invaded Attica, continued to ravage the sea-coast, wasting and pillaging the country all over, when Phocion was sent against them with an army, consisting chiefly of the Athenian youth, newly rais'd. But several of these young soldiers, being so pragmatical and intermeddling in marshalling the army, would needs tutor him, how he should possess himself of such a hill, dispose the cavalry in such another place, and range the battalions to the best advantage : whereupon Phocion cried out, " O Hercules, how many Generals have I here, and how few soldiers !"

A sarcasm on the temerity of these young gentlemen, in attempting to anticipate the General's directions, when it is more the office of a soldier to fight as directed, than pretend to advise his General. However, having engaged the enemy, he gave them a total defeat.

192. Antipater used to say, " That he had two friends at Athens : one of which, Phocion, he could never persuade to accept of any thing ; and the other, Demades, he could never satisfy by giving him enough."

193. Antipater desir'd Phocion to strain a point of justice, in order to serve him in some particular case or other : but Phocion answer'd, " Antipater, you can't use me both as a friend and a flatterer."

A friend forwards the interest of another, while he thinks his measures fair and equitable : one friend ought to ask nothing of another, but what is fair



and equitable. But a sycophant will come into any scheme, if never so villainous or nefarious.

194. After the death of Antipater, the Athenian republic resum'd their former popular government: whereupon Phocion was, at an assembly of the people, sentenc'd to die. When the assembly was dismiss'd, as he, with some other of his friends, who were condemn'd together with him, were remanded back to prison, to be executed, several of the people followed them, embracing and weeping over them. Phocion's countenance was not in the least changed: but one of his enemies, reviling and abusing him as he pass'd, came up to him, and spit in his face; at which, Phocion, looking on the magistrates, only said, "Will nobody correct this man's rudeness?"

This most pious man made the public discipline the chief subject of his concern, just as he pass'd along to be executed. He did not loudly complain of the atrocious contumely put upon himself; nor did he cry out for vengeance against a man, who, contrary to law, insulted a condemn'd criminal: but desir'd, that he should be restrain'd, as exhibiting a bad example, and an enemy to good manners. He term'd a flagrant offence against the law, only 'a piece of rudeness.'

195. Euippus, one of those condemn'd together with Phocion, when he observ'd the executioner tempering the poison, and preparing it, was much disorder'd; and began to bemoan his condition, and the hardships he receiv'd: whereupon Phocion says, "What? is it not enough for thee to run the same fate with Phocion?"

Phocion

Phocion not only died innocent, but merited well of the republic: whence he thought, that it must be no small comfort for an innocent man to die together with another innocent man.

196. When he receiv'd his deadly potion, one of his friends ask'd him, If he chus'd to speak with his son, who was there present? "Yes," "by all means," replies he: then addressing himself to the youth, he says, "Son, I command and conjure thee, to forget the ill treatment thy father meets with from the Athenians."

The distant hope, that their death will be aveng'd, is generally the chief consolation of such as suffer in this manner: but it was his last desire, that his son should entertain no thoughts of revenging his father's unjust sufferings, and desired him to retain the piety due to his country, and drop all thoughts of his father's treatment.

197. Nicocles, the dearest and most faithful of his friends, begg'd him, to drink the poison first. "Ah! my friend," saith Phocion, "this is the most harsh and ungrateful request thou hast ever made me: but since, thro' my whole life, I have never denied thee any thing, I must gratify thee in this also."

198. Having all drunk, there wanted of the due proportion: and the executioner refused to prepare more, except they would pay him twelve drachmas, to defray the charge of a full draught; so that, by the fellow's obstinacy, Phocion's execution was for some time delay'd: at last, calling out to one of his friends that stood by him, "What?" says he, "can't a man die on free cost among the Athenians?" and bid him give a small spill of money to the executioner.

## M. TULLIUS CICERO.

199. **I**N deriding the rhetoricians of his time, for being so noisy in their pleadings, he would say, "That they were like lame men, "because that, for want of ability to speak, they "had recourse to bawling, in like manner as the "other had to horses."

This sort of men may still be met with, who, finding themselves behind-hand in the debate, fly out abruptly into furious and opprobrious language; or failing, for want of ability, to persuade by arguments and fair reasonings, try their success by scandal and high words.

200. Verres, having a son, who was suppos'd basely to prostitute his beauty, reproach'd Cicero with being a catamite; he replied, "You should "begin at home with this manner of reproach."

Meaning, that this scandalous aspersions did not at least suit him more than it did the slanderer's son. Parents are bound to rebuke their children: but their reproofs should be given within doors, lest the scandal may take air, and wing abroad. But they publish their own scandal, who reproach others for these vices they themselves find the common practice of their own children.

201. When Metellus told Cicero, That he had destroyed more as a witness than he had ever saved as an advocate: "I confess it," saith he; "for I have much more truth than eloquence."

With what a surprising readiness of wit did he convert to his own advantage this slur thrown upon his character!

202. Metellus, whose mother was accounted a lewd woman, in a dispute betwixt him and Cicero,



cero, would often cry out, with an intention to upbraid the other with his mean descent, ' Ah! ' Cicero, who was thy father?' " Thy mother," replies Cicero, " has put it out of thy power to tell who thy father was."

203. The same Metellus, being a man remarkable for his levity and inconstant humour, having buried his preceptor Diodorus, under whom he studied rhetoric, with more than common curiosity, had set up a marble crow on wing over his monument, which Cicero observing, said, " Why indeed, Metellus, thou hast rewarded thy tutor with much judgment; for " he has rather taught thee to fly than speak."

204. There was one Octavius, supposed an African born, told Tully, while pleading, by way of insinuation, that he disapprov'd of his reasonings, ' Why, I don't hear you.' " And yet " thy ear is bored," replies Cicero.

There was a custom prevailed in Africa of boring their ears, through which they suspended these rings and jewels which we now wear as pendants to our neck.

205. Having cited C. Popilius, one who affected to be thought a great lawyer, though remarkably ignorant and unlearn'd, to bear testimony in a certain cause, whom, when he said, ' I know nothing of the matter,' Cicero answer'd, " Perhaps you apprehend, that we interrogate " you upon a point of law."

206. Hortensius the orator, having received from Verres a present of a fine silver sphynx, by way of acknowledgment for defending him in a suit at law, being question'd some how intricately by Cicero, in a passage during his pleadings, wherein he obliquely reflected on him, said, ' I



"have not learn'd yet to unriddle enigmas.  
 "No?" says Cicero, "and yet you have a sphynx  
 "at home."

Meaning the fable of the sphynx, that monster which proposed rewards for such as could unfold her riddles, and destroy'd those that fail'd in the attempt.

207. Cicero, one day meeting Voconius, along with his three daughters, who were ladies that had the misfortune of being remarkable for their ugliness and deformity, spoke this Greek verse, in a whisper to his friends about him.

*Φοβὸς γὰρ ἐν ἑαυτοῖς ἔσται τιμὴ.*

"'Twas much against thy will indeed,  
 "Phœbus, that this man sow'd his seed."

208. Cicero, perceiving the differences betwixt Cæsar and Pompey to arrive at that height as would scarcely admit of reconciliation, said,  
 "I know whom I may avoid: but which of  
 "them I may join interest with, I am at a loss  
 "to determine."

Intimating, that neither of them meant to support the liberty of their country; but that both aim'd at the government.

209. Cicero, having deserted over from Cæsar to Pompey, was no sooner arrived in the camp, than he repented his change. But Pompey asking him, Where he left Piso his son-in-law? he answer'd, "With your father-in-law," meaning Cæsar.

He retaliated the objection made to him for parting with his son-in-law, by putting the other

in mind, that he himself made war upon his father-in law.

210. As some person, who deserted from Cæsar to Pompey, was relating, that, for the greater dispatch, he left his horse behind him. Cicero overhearing, said, " You have disposed of your horse better than you have done of yourself."

Meaning, that the gentleman himself had better staid with Cæsar.

211. Cicero, after the defeat of Pompey at Pharsalia, hearing one Nonius say, " That still they had no reason to despair, because," saith he, " there are seven eagles yet remaining in Pompey's camp." " I confess," replies Cicero, " we have no reason to despair, providing we are " to fight with jack-daws."

The other meant the Roman colours imprinted with the figures of eagles.

212. Cicero, being ask'd, after Cæsar's victory, " How he could be so much mistaken in his choice of the parties?" answer'd, " Dress deceiv'd me."

Cæsar, whenever he went abroad, dress'd always in a gay and luxurious manner, wearing a gown fring'd and tassell'd round the edges. Sylla frequently warn'd Pompey, " To beware of the dressy youth."

213. When Faustus Sylla, the son of Sylla the dictator, who, during his government, by public bills, proscrib'd and condemn'd several citizens, had so wasted his estate, and got into debt, that he was forc'd to publish his bills of sale, Cicero told him, " That he, lik'd these bills much better than those of his father."

214. Cicero, hearing somebody say, " That Cæsar's friends were melancholy. " You mean,"

says he, "they are thinking that Cæsar's affairs  
"are in a bad way."

Ironically ridiculing the sycophant messenger, who would intimate, that the Cæsareans began to despair of their affairs, and dread Pompey.

215. The statues of Pompey being defac'd and thrown down; Cæsar had commanded them to be set up: whereupon Cicero said, "That Cæsar, by this act of humanity, set up Pompey's statues: but he had fix'd and established his own."

216. Pompey having gifted a certain Gaul, that had revolted from Cæsar to him, with the freedom of the city of Rome, Cicero said, "A fine man indeed, who gives the Gauls the freedom of a strange city, while he is unable to restore us our own city."

217. Cicero, observing his son-in-law, Lentulus, a very low-siz'd man, wear a sword of extraordinary length, said, "Who was it girt my son-in-law to this sword?"

The man seem'd in Cicero's eyes to be tied to the sword, not the sword to the man.

218. Cicero used to joke Vatinius, after his consulship, which lasted only for a few days, in this manner: "The year of Vatinius was one out of the common course of nature; for there was neither a winter, spring, summer, nor autumn, during his consulship."

219. C. Cæsar foisted into the senate a great number of persons, who in fact were every way unworthy that illustrious order; and, among the rest, Laberius the actor, being but a Roman knight. As this Laberius, looking for a seat, pass'd by Tully in the senate-house, Tully says, "I should  
"have



“ have made room for thee, had it not been that  
 “ I myself would be straiten’d in room.”

Despising the actor, and bantering the new senators, whose number Cæsar had much augmented beyond that prescrib’d by the law. However, Cicero did not pass scot-free with this invective: for Laberius told him, ‘ I wonder that you should  
 ‘ be straiten’d in room, when you are wont to  
 ‘ occupy two seats :’ hinting Cicero’s want of fidelity, in being so inconstant, as not to be depended on; insomuch that he was now with one party, and soon after with another.

220. Cicero, hearing it reported, that Vatinus was dead, says, “ Well, I shall enjoy the  
 “ use of this report for some time, even if it is  
 “ not true.”

Meaning, that he would reap a temporary satisfaction from the very surmise: just as those who borrow money, have the pleasure of using it for some space of time.

221. Being once at dinner with Fabia Dola-bella, an antient lady, who, speaking of her age, said, ‘ She was but thirty years old.’ One who sat by Cicero, rounded him in the ear, saying, ‘ She talks of thirty years; without question she  
 ‘ must be much more.’ “ Nay,” replies Cicero, “ I believe her; for I have heard her say so  
 “ these twenty years.”

222. He used to say of C. Cæsar, “ As often  
 “ as I consider this man’s cunning and ambition,  
 “ gloss’d over with a shew of humanity, I dread  
 “ his proving one day a tyrant to the common-  
 “ wealth: but when I view his hair flow in wav-  
 “ ing ringlets round his neck, while, fearing to  
 “ disorder it, he scratches his head with one fin-  
 “ ger, I can hardly persuade myself, that he has



“ spirit enough to venture upon such an attempt.”

223. As some people twitted Cicero with having an intention to purchase a grand tenement, with a vast sum of money he received from a client of his, he made answer, “ Indeed, I shall confess, when I have made the purchase, that I received the money.” Being then reprov’d for his vanity, after having bought the house, he saith, “ Don’t you know, that a good master of a family makes a secret of what he intends to purchase ?”

224. When Munatius, who had escap’d judgment by Cicero’s defence, prosecuted his friend Sabinus, it is said, that Cicero fell so foul of him, in his anger, that he told him, “ Munatius, thou wert not acquit for the sake of thy innocence ; but because I overshadowed the light, so that the court could not perceive thy guilt.”

225. Cicero, having made a public oration from the Rostra, in praise of Crassus, a few days after spoke as much in his prejudice, in the same place, and before the same audience. On which Crassus interrupted him, bidding him, to remember what he so lately maintain’d in his favour. “ I am far from forgetting what I said,” replied Cicero : “ but when I talk’d high of you in that manner, it was only to shew the force of eloquence, which can make bad things appear good.”

226. Cicero, hearing Crassus say, that he was delighted with that dogma of the Stoicks, which asserts, ‘ That a good man is always rich,’ replies, “ Nay, have a-care, that they don’t affirm further, That the wise man possesses every thing.”

There-

Thereby secretly hinting at the avarice of Crassus, which was become very notorious.

227. Cæsar attempting to pass a law for the division of the lands in Campania, among his soldiers, many in the senate oppos'd it; among the rest, L. Gellius, one of the oldest men in the house, rising up, said, 'It should never pass while he liv'd.' "Let us defer it then," saith Cicero; "for Gellius does not require a very long day."

Meaning, that he must soon die by the course of nature.

228. A young man, who was accused of giving his father a poison'd cake, confidently threatened to bespatter Cicero's character with reproaches. "I had much rather have those," said Cicero, "than your cake."

Accusing him of parricide, by this double entendre.

229. When M. Appius, in his preamble to a plea, said, that a friend had conjur'd him to employ all his industry, eloquence and fidelity in that cause, Cicero told him, "Then thou must have been very obdurate to thy friend, in not performing one of these things he has so earnestly desir'd of thee."

230. When M. Cœlius, who was reputed the son of a slave, read several letters in the senate, with a very shrill and loud voice, "Wonder not," says Cicero; "for this fellow is a crier."

Intimating, that it was by the practice of a crier, that he attain'd to such vocality. For the venal slaves were wont to recommend themselves very much, by having the voice of a crier.

231. While one Memmius, in traducing Cato of Utica, said, that he would be drunk for whole nights together, Cicero replied, "But you don't subjoin, that he play'd at dice, for whole nights together."

He in a very polite manner defended Cato, who, when he consumed the whole day in the business of the state, spent a few hours in the night to relax his mind."

232. As C. Cæsar in the Senate, strenuously defended a cause of the daughter of Nicodemus, he made frequent mention of that king's favours to him, at length Cicero says, "Away with these things, I beseech you, as it is pretty well agreed on, what favours he granted you, and what you may have granted him."

The humour here lies chiefly in the ambiguity of the verb he makes use of, for he grants a favour, who bestows a benefaction; and a woman grants one to the man she suffers to enjoy her. Whence Martial,

Vis dare, nec dare vis.

To grant my boon, dear girl, you pant,  
And yet this boon you will not grant.

Cæsar while at Bythinia was badly reported of, for being more courteous to Nicodemus than was thought consistent with the laws of modesty.

233. M. Callidius accus'd Gallus, while Tully defended him. He affirmed that he could prove by the joint evidence of witnesses, hand-writings, and interrogations, that the accus'd intended to poison him. But Cicero, observing that he mentioned such an atrocious fact, with a down look,  
languid

languid voice, and very awkward behaviour, said,  
 " Now, Callidius, would this be your action, if  
 " you did not feign the accusation?"

Learning from his very action that he did not  
 speak ingenuously.

234. Clodius was try'd by a jury, that had  
 palpably taken bribes before they gave their ver-  
 dict, tho' they begg'd a guard of the Senate,  
 that they might do no violence to their consciences,  
 on the account Clodius was a very seditious  
 young nobleman. But though all the world gave  
 him up for condemn'd, they acquitted him. Ca-  
 tulus, the next day, seeing some of the jury to-  
 gether, said to them, " You did well in requi-  
 " ring of us a guard for your safety, in case your  
 " money should have been taken from you."

At the same judgment Cicero gave in evidence  
 upon oath; but the jury, which consisted of fifty  
 seven, pass'd against his evidence. Cicero and  
 Clodius, one day in the Senate, being in hot al-  
 tercation together, Clodius upbraided him, say-  
 ing, The jury t'other day gave you no credit.  
 " Five and twenty gave me credit," answered  
 Cicero, " but there were two and thirty gave  
 " you no credit, for they had their money be-  
 " fore hand."

235. There was a law made by the Romans  
 against the bribery and extortion of the gover-  
 nors of provinces. Cicero said, in a speech of  
 his to the people, That he thought the pro-  
 vinces ought to petition the state of Rome, to  
 have that law repeal'd: " For, saith he, before  
 " that law the governors were guilty of bribery  
 " and extortion, in as much as was sufficient for  
 " themselves; but now they bribe and extort as  
 " much as may be enough, not only for them-  
 " selves,



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“ selves, but for the judges, jurors and magistrates.”

236. 'Twas a common observation of Cicero, “ That no kind of men are more afraid of God, “ than such as pretend not to believe his being.”

Those are the men who, above all others, are most liable to be affected with a tremor and dreadful apprehensions, especially in time of sickness and the approaches of death.

DEMOSTHENES the Orator.

237. **P**Ytheas, a noted debauchee, in derision of Demosthenes, told him once, that his arguments smelt of the lamp, insinuating that he studied his orations by candle light. “ In- “ deed, friend,” replied Demosthenes, tart enough, “ There is great odds between your ex- “ ercise and mine, by lamp light.”

238. He told some people who found fault with him, for his immoderate love for rhetorick, “ That the study of eloquence denoted a popu- “ lar man : on the other hand, that a neglect of “ that study was peculiar to such as wanted to “ domineer over the people, whom, when they “ could not persuade by the power of oratory to “ come into their measures, they would attempt “ to force.”

239. Demosthenes, as often as Phocion mounted the pulpit, would say to his acquaintances, “ Now stands up the ax that shall cut all my ar- “ guments asunder.”

Phocion was both pithy and sententious in his pleadings, and was generally an opponent of Demosthenes.

240. The

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240. The Athenians, having appointed Demosthenes to impeach a certain man, upon his refusing to comply, began to roar out against him, as usual, calling upon him by name, in the open assembly. But Demosthenes, rising up, said, "You shall have me for your counsellor, O ye men of Athens, whether you will or no: but a sycophant, or false accuser I shall never be, if you would have me."

241. Demosthenes was one of the ten ambassadors, whom the Athenians sent to Philip King of Macedonia, and being return'd home, Æschines, and Philocrates, of whom the king was fondest, gave great commendations of that prince, as being a beautiful person, an eloquent speaker, and one able to drink a great quantity, without being disguis'd. "Those qualifications," said Demosthenes, "are no way worthy of a king, the first of the advantages you point out is becoming the fair sex, the second is peculiar to rhetoricians, and the last to any sponge how despicable soever."

242. Demosthenes had the following inscription on his shield in letters of gold, ἀγαθὴ τοχῇ i. e. with good fortune. But in the battle, when it came to blows he deserted his post, threw down his shield, and run away most shamefully. Being afterwards upbraided for this conduct, and call'd a shield-dropper, he eluded the scorn, by answering for himself in this fam'd verse.

" Ἀνὴρ δὲ φεύγων καὶ πάλιν μαχίσκεται."

"The man, who now retreats apace,  
May yet perhaps return the chase."

Intimating,

Intimating, that in reality he, who retreats timely from the battle, takes a more effectual way to serve his country, than he who stays behind purposely to be knock'd on the head. A dead man fights no more: but he who saves his life by a seasonable retreat, may fight afterwards.

243. Alexander offered to make peace with the Athenians, on condition they would deliver up to him eight citizens, in the number of which Demosthenes was included. It was upon this occasion that he related to them the fable, wherein the sheep are said to deliver up their dogs to the wolves. Himself and those who were contending for the safety of the people, he compar'd to the dogs that defended the flock, and Alexander was meant by the wolf. He further told them, "As we see corn merchants sell  
" their whole stock, by a few grains of wheat,  
" which they carry about with them in a dish,  
" as a small sample of the rest, so do you, by  
" delivering up a few citizens, insensibly surrender up your whole state."

244. Being condemned by the Areopagites, he made his elopement out of prison, and had not fled far from the city, when finding that he was pursued by some of the opposite faction, who had been his adversaries, he endeavoured to hide himself: But they, calling him by his name, told him he had nothing to fear; and then coming up to him, desired he would accept of some money, which they had brought from home as a small provision for his journey; to accommodate him in that respect, they said, was their intention in following him. Upon this, he burst out into a flood of tears, saying, "How can I support  
" myself under the afflicting circumstance of  
" being

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“ being obliged to relinquish that city, wherein  
“ my very enemies shew me more tenderness  
“ and affection, than any friends I can find else-  
“ where? ”

245. It is reported, that, looking towards the citadel of Pallas, as he fled out of the city, he said, with his hands lifted up, “ O Pallas, lady  
“ of cities, how is it that thou canst take so  
“ much delight in three the most inauspicious  
“ beasts, the owl, the dragon, and the multi-  
“ tude? ”

The owl, being accounted the most ominous of all birds, is sacred to Minerva; she carries the dragon in her shield; and the multitude are called the many headed monster, that always requite evil for good, and injure them most who have deserved the best treatment at their hands, as appears from their usage of Socrates, Phocion, Scipio, and many others.

246. He deterr'd the young Gentlemen, who used to visit and converse with him, from meddling with state affairs, saying, “ That if two  
“ ways had been proposed to him, the one leading to the pulpit and the bench, and the other directly tending to destruction; and that he  
“ could have foreseen the many evils which attend those who serve the state, in a public character and capacity, such as fears, envies, calumnies and contentions, he would certainly  
“ have preferr'd that which led straight on to his  
“ death.”

247. While he was in banishment at Arcadia, there happened a smart rencounter between Pytheas and Demosthenes, while the former pleaded for the Macedonians, and the latter for the Athenians. Pytheas is reported to have said, that

as



as we always suppose some disease in that family to which they bring asses milk, so, whenever there comes an embassy from Athens, that city must needs be unsound. But Demosthenes retorting the comparison, presently answered, "As asses' milk is brought to restore us health, so the Athenians come for the safety and recovery of a diseased state." The Athenians were so pleased at hearing these passages, that they instantly decreed to recall him from banishment.

248. He was so allur'd by the fame of that most renown'd prostitute Lais, that it is reported he sailed to Corinth, on purpose to enjoy such a celebrated beauty; but when she demanded ten thousand drachmas, for one night's enjoyment, Demosthenes said (*ἐν ἀγορᾷ τοῦτε μετανοῶναι*) "I won't purchase repentance at such a price."

Meaning, that the acquisition of dishonest pleasures, is always accompanied with remorse.

249. One who pass'd for a thief, happening petulantly to banter Demosthenes with the saying of Pytheas, which was now become pretty remarkable, by telling him, that his writings and orations smelt of the lamp, "I know," replies Demosthenes, "that we who burn lamps in the night, offend much a man of your occupation."

Thieves are afraid of the light.

250. Demades, in a dispute with him once, cried out, Demosthenes pretend to correct me; the sow teaching Minerva. "That Minerva," says Demosthenes, "was but last year taken in adultery."

Reproaching Demades with adultery, and consequently most unlike Minerva, whom the poets make a virgin.

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251. A certain maid servant having some money deposited with her, by two strangers, was charged not to deliver up the deposit, till both parties demanded it together: Some time after, one of them came in a mourning habit, and pretending the death of his comrade, obtained the deposit by that contrivance. Soon after comes the other and demands the money; the poor girl, not being able to make a second restitution, was sued for a breach of trust, and in danger of the halter, when Demosthenes appear'd in her defence, and accosted the plaintiff thus, "The woman to whom you committed this money, is ready to discharge her trust, but unless you bring your companion along with you, being the condition on which you yourself allow, the deposit was to be delivered up, she is not answerable to restore it."

By this dilemma he saved the life of a hapless wretched woman, and frustrated the conspiracy of a set of rogues, who contrived this scheme with no other view, than to have their money pay'd twice to them.

252. Being ask'd what chief ingredient constituted an eloquent man? he replied, 'Action.' Then they ask'd, what was the most material property of an orator? he answered again, "It was action." And being the third time interrogated, wherein the science principally consisted, he still made answer, "In action."

He laid so much stress upon the pronunciation, and manner of delivery, that he concluded the whole science of rhetoric to consist of the several modes of action. Action is a word of a large import and extent, comprehending the proper elocution and temperature of the voice, the apt

apt observation of the periods, the fire and spirit of the eyes, the habit of the countenance, and in fine, the various gesticulations of the body.

253. At a time when the Athenians talk'd mightily of sending supplies to Harpalus, and arming themselves against Alexander, Philoxenus, Admiral of Alexander's fleet, appeared on the Attic coast; the people were at once struck dumb, and astonished to death for fear of him. Demosthenes, observing this sudden change, says, "If they dare not look at a poor lamp, how could they bear the sun."

Thus upbraiding the rash unpremeditated commotions of the people.

254. Hearing some persons observe, that Demades was now in no manner such a violent bad man as formerly, Demosthenes saith, "He is quiet now, for the like reason that lions are tame; because he is full."

Demades was a man exceeding fond of money. Lions are more mild and gentle when they are once satiated.

255. Demosthenes, being one time scurrilously set upon by a foul-mouth'd fellow, says, "I am now engag'd in a battle, wherein the victor comes off vanquish'd, and he that gets the better comes away with shame."

256. Hearing once a clamorous orator bawl out with excessive noise, he says, "Every great thing is not always good; but all good things are great."

257. As Demosthenes was, upon a certain occasion, haranguing at an assembly of the people, their uproar so sunk his voice, as not to be heard distinct from the promiscuous noise. But being banter'd for his want of lungs, he made answer, "That

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“ That a strong voice was the best criterion of a  
“ stage-player: but that an orator was best judg’d  
“ of by his sentiments.”

The Greek sounds with great pleasantry,  
*ὑποκριτὰς δὲ κρίνειν ἐκ τῆς φωνῆς, τοὺς δὲ ῥήτορας ἐκ τῆς  
γνώμης.* An actor is the drudge of the people;  
but an orator their counsellor.” They have plea-  
sure by the one, but they reap profit from the o-  
ther. To give good advice, ’tis not so necessa-  
ry that you be a man of vocality, as that you  
have the gift of persuasion, and the judgment  
of distinguishing what measures are best and  
most seasonable to be pursued. A strong  
voice is necessary for an actor, in order to  
drown the noise and shouts of the audience: but  
an orator should be so accomplish’d, as that the  
people would come, with due reverence, to his  
abilities and intentions, calmly and composedly  
to hear him; and those qualifications would, in  
time, challenge and engross their utmost attention  
and endeavours to advert to his reasonings.

158. Epicles twitting him in the teeth, with  
“ Never having delivered an oration, but what  
“ was a studied one,” he made answer, “ I had  
“ reason to blush indeed, if, in advising such a  
“ multitude, I would venture to speak a random  
“ and extempore discourse.”

That which others esteem a noble capacity, to  
speak off-hand, without any premeditation, this  
prudent man judg’d temerity.

259. Upon another occasion, when they made  
a strange noise and uproar in the assembly, dur-  
ing the time Demosthenes harangued, he calls  
out, ‘ I have a good mind to tell you a short stor-  
‘ ry.’ Silence being made, the noise of the mul-  
titude was soon hush’d; and thus he began:  
“ A



“ A young man,” saith he, “ in the summer-  
 “ season, hired an afs from Athens to Megara.  
 “ It being about mid-day, and the sun beating  
 “ down a vehement heat, each wanted to screen  
 “ himself in the shade of the afs : but they ob-  
 “ structed one another. One insisted, that the  
 “ other hir’d the afs, not the shadow : the other  
 “ argued, that, by virtue of his hiring the afs,  
 “ both the afs and shadow were his right and  
 “ property.” Demosthenes, having proceeded  
 this far in his narrative, abruptly left the pulpit.  
 However, the people resolving to retain him, in-  
 sisted on his finishing the narration. He told  
 them, “ You are very earnest and curious to hear  
 “ a tale concerning the shadow of an afs : but I  
 “ no sooner talk to you of serious matters, than  
 “ you reject it, as not worthy your attention.”

260. After that Demosthenes had, for fear of  
 Antipater, fled to the island Calabria, and taken  
 sanctuary in the temple of Neptune, one Archias,  
 a great tragedian, cross’d over to apprehend him,  
 and endeavoured, by many protestations of friend-  
 ship, to persuade Demosthenes to accompany him  
 to Antipater, telling him, “ That, instead of  
 “ meeting with any hard usage, he would be ho-  
 “ nour’d with special marks of distinction and fa-  
 “ vour.” But Demosthenes, sitting still, looked  
 stedfastly upon him, saying, “ O Archias, I ne-  
 “ ver was much pleas’d with your action, and  
 “ now I am unlikely to be persuaded by your  
 “ rhetorick.” But when Archias, turning an-  
 gry, threaten’d to drag him out of the temple,  
 he says, “ Now thou hast discover’d the Mace-  
 “ donian oracle : but thy former discourse, as be-  
 “ came a true actor, was all farce :” then he said,  
 “ Forbear

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"Forbear a little, while I write a word or two  
"home to my family."

Having thus spoke, he withdrew further into the temple; and taking some paper, as if he meant to write, put the quill in his mouth, biting it, as if he was thoughtful, or studied; holding the quill in his mouth for some considerable time, he bowed down his head, having first wrapp'd it round with his mantle. At length Archias, drawing near, desir'd him to rise up, promising once more to make his peace with Antipater. But Demosthenes, perceiving now that the poison had seiz'd his vitals, uncover'd his head, and fixing his eyes upon Archias, "Now," saith he, "as soon as you please, you may act the part of Creon in the tragedy, and cast out this body of mine unburied. But, O gracious Neptune, I, for my part, while I am yet alive, arise up, and depart out of this sacred place: but Antipater, and the Macedonians, have not left so much as thy temple unpolluted!"

After he had spoke thus, and desir'd to be held up, because he already began to tremble and stagger, as he was going forward, and passing by the altar, he fell down, and, with a groan, gave up the ghost.

T H E

T H E  
A P O P H T H E G M S  
O F T H E  
R O M A N C Æ S A R S.

**W**E shall meet among the following Apophthegms, with some worthy of neither (Scythian or Cyclop) savage or monster: But this we may easily account for, when we recollect that, excepting a few, they were monsters not men who then held the helm of affairs, occasioned either by the rash unpremeditated choice of the army; or that their exorbitant power, not restrained by the dictates, or seasoned by the precepts of philosophy, intoxicated men, that otherwise were never under the conduct or direction of reason, to such degrees of brutal fury and extravagant cruelties. However we shall find some things both said and done, by these prodigies of human nature, that may merit our attention. Besides, this reason pleads for the advantage of exhibiting them, that the turpitude of such wretches, being as it were exposed upon a theatre, may the more effectually deter others from the practice of vice, and excite such as are not totally

totally abandoned to the study and pursuit of virtue. Further, let us suppose this part of the entertainment the dessert of a feast, where a great variety is served up, some of which are designed for use and service, some for a relish only, and others for mere show. 'Tis better that we come away from a feast agreeably entertained, than over-loaded or surfeited. There may be several silly and ridiculous incidents that we shall have occasion, in some other subsequent part of this work, to represent, in relating the apophthegms of stage players, buffoons, parasites and courtesans: but chearfulness and good humour suits a feast, and more especially the second course or service. Besides, several things may be said, by persons the most profligate, which no man in his senses would make light of. Perhaps there may be some who may find fault with our want of order, but the freedom of the second service will plead an excuse for that, or any thing else of the nature, that otherwise would stand reprehensible, as long as we avoid obscenities.

### TIBERIUS CÆSAR.

261. **A** Certain man had the boldness to tell Tiberius Cæsar, appearing tardy and backward to undertake the government offered, nay even importuned upon him by the Senate, "other people are slow, in making good what they promise: But you are slow in promising what you make good." Thereby taxing him with dissimulation, in refusing an offer he so much desired.

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O

263. Tiberius



262. Tiberius enjoined one, styling him, My Lord, " that he should not ever after attempt " to adress him by a motive to contumely. "

What an instance of modesty in such a mighty prince! now they can bear to hear nothing else, besides their Sacred Majesties, their Graces, their Highnesses, or Holiness.

263. As some man told him, that he had broke in upon his sacred occupations, he ordered him to call them, " laborious, not sacred."

264. Tiberius being frequently lampoon'd and aspersed, by calumnious jokes, invectives and reports of various kinds, was advised by his friends, to punish such abuses. Whereupon he made answer, " In a free state, the people should be allowed a freedom of speech, as well as of sentiments."

265. Tiberius, finding the Senate busy in their enquiries concerning the authors of such abuse, told them, " We have not, methinks, so much spare time upon our hands, as that we ought to involve ourselves in more business: open but this window, and you will be permitted to do nothing else."

266. Diogenes the grammarian, being wont to hold publick disputations at Rhodes every Sabbath-day, Tiberius applied to him, upon another day of the week, soliciting the favour of an extraordinary hearing. Diogenes not only deny'd the Emperor admision, but gave him to understand, by his boy, that if he wanted to hear him, he must wait the seventh day of the week. The grammarian, some time after, coming to Rome, waited at Cæsar's gate, having sent in his name, to beg the favour of being admitted to kiss the Emperor's hand. Tiberius sent him word " To re-  
" tur

“ turn upon the seventh year thereafter, if he  
“ wanted to salute him.”

Inflicting no other punishment upon the grammarian for his haughtiness.

267. His lieutenants having represented, by letters, to Tiberius, that the provinces, could bear an additional tribute, he wrote back, “ That  
“ a good shepherd would shear, not flea his  
“ sheep.”

268. Tiberius, hearing that one Carvilius, a criminal, had made away with himself, to prevent his being condemned, cried out, “ Carvilius has deserted from me.”

Judging death such a small punishment.

269. As he went about surveying the several goals in the city, a certain man, under sentence, earnestly begged of him, to hasten his execution.  
“ I’m not reconciled to you yet,” answered he.

Esteeming it an office of humanity to execute a convict.

270. Tiberius Cæsar is reported to have said,  
“ that he thought a man, turned of sixty, reaching out his hand to a physician, a very ridiculous sight.”

Meaning, that a man at that age ought to be acquainted with the means proper for his health. People consult physicians, by reaching out their hands to have their pulse felt.

## C. CALIGULA.

271. Caligula was wont to say, “ That there  
“ was nothing peculiar to his own nature he approved of more, than his impudence  
“ and immodesty.”

Modesty, as it ties over many to the performance of worthy actions, so, in like manner, it often reclaims men, otherwise of flagitious and licentious inclinations, from loose and wicked practices. A saying more worthy a Jack-catch than an Emperor !

272. He told his grandmother Antonia, who, because of her authority over him, advised Caligula to alter his manners, "Remember," says he, "that my prerogative entitles me to treat every body just as I list."

The world produced such monsters, under the designation of princes, as I should never mention here, but with a view that the direful effects of their savage cruelties might affect others with horror and detestation of them.

273. He would frequently say of the people, "Let them hate, providing they dread me."

But who shall wonder at this, when he was wont to cry out, "That he wished the Roman people had but one neck !"

274. Having indulged such prodigious luxury, that he frequently bathed in baths of cold and warm ointments, that he would swallow the most precious pearls dissolved in vinegar and quicksilver, that he feasted his guests with variety of dainties and delicacies out of gold, that, for several days together, he continued scattering prodigious sums of money to the populace, from the top of the palace, and finally that he built small frigates studded with jewels, and furnished with changing-coloured sails, he would say, "That one must necessarily be either a frugal man or a Cæsar."

CLAUDIUS

CLAUDIUS CÆSAR.

275. **S**OME poor Greek once, pleading a cause before Claudius, in a warmth of altercation, told him, *καὶ σὺ γέρον ἐὼς καὶ μωρὸς. ἰ. ε.*  
 “Thou art an old fool.”

Thus far was the supreme power, on account of the palpable folly wherewith it was managed, rendered despicable every where: when not a senator, but a poor Greek stranger woud dare to speak thus to the Emperor’s face, and pass unpunished.

276. When Claudius was censor, he found, in examining the knighthood, that a young man of that order, had been some time before detected in practices the most base and shameful, yet whose father he was satisfied was a gentleman of the strictest honour and integrity: whereupon Claudius dismiss’d the young fellow, without passing the least censure or disgrace upon him: but observing that his friends wondered how he should pass the youth without degrading or inflicting any manner of punishment, common in such cases, upon him, he saith, “Let him alone, for he has got a censor of his own.”

Transferring his authority upon the young spark’s father.

277. Understanding, while he was upon the same office, that there was another young knight become infamous, by his wenching and adulteries, he only gave him this gentle reproof, “You ought,” saith he, “to be more sparing in indulging your short lived age: or you should, at least, act with greater caution; for I myself know your mistresses.”



278. Claudius, being prevailed upon, by the importunities of his friends, to take off a mark of ignominy, with which some person was deservedly stained, says, "*Litura tamen extat.*" *i. e.* "But still the pargetting and smearing remain."

Intimating, that the first dash or blot of infamy, that is inseparably consequent upon a crime, will, notwithstanding the crime itself may be pardoned, still appear visible. Alluding to writing, which may be blotted out, or erased with an iron pen: yet the traces of the stile so erased will still remain in the table.

279. There was a conspiracy of Scribonianus, against the Emperor Claudius, examined in the Senate, where Claudius sat in his chair, and one of his freed servants stood behind him. In the examination, that freed servant, having much power with Claudius, had very saucily word about with the Emperor all the time. Amongst other things, he asked, in scorn of one of the examinees, being likewise a servant of Scribonianus, I pray, Sir, if Scribonianus had been Emperor, and my case yours, what would you have done? "I would," answered the other, "have stood behind his chair, and held my tongue."

280. His wife Messalina, a princess of unbounded lewdness, was so hardened in vice, that, during the absence of Claudius in Britain, she had the assurance to engage in a second marriage, with a certain Roman called C. Silius, who was reputed the finest youth Rome could at that time produce. Claudius, finding himself thus publicly injured, commanded her to be made away with, and sitting at table the day after her death, asked

asked his attendants, "Why Messalina did not  
"come to dinner?"

SEXTUS NERO.

281. **S**extus Nero, in the beginning of his reign, discovered so much humanity, on all occasions, that going, one day, to sign a dead warrant, he cried out, "Would to God I had  
"never learned to write."

An exclamation which, if sincere, seem'd to promise fairly an aversion to shed human blood: but this pretence to clemency soon betray'd itself in degenerating to the most shocking cruelties.

282. There was a youth named Sporus, whom Nero, endeavouring to turn into a woman, emasculated. He settled a dowry upon him, got him a bride's veil, had the nuptials celebrated, and in short called him his wife. Whereupon a jocular fellow said, 'It were well for mankind that Domitian, Nero's father, had but such another wife.'

Judging that he was born for the ruin of mankind. He had not been born if his father had only such another as Sporus for a wife.

283. He never appointed an officer but he would enjoin thus. "Now you know how to  
"serve me, let us endeavour that no body else  
"have ought left them."

A charge more becoming a robber than a prince.

284. Nero, giving himself an unbounded loose in all manner of wickedness, was so elated by an uninterrupted course of mischief, that he would say, "That never a prince before him knew the  
"full extent of his own privileges."

However, he felt at length that the people knew their privileges, and durst assume and exert them against a bad prince.

285. When he set the city of Rome on fire, he stood to view the flames from the top of his palace, crying out, "That he was transported  
"at the spectacle." Mean while he kept singing to his harp Halosis, or the destruction of Troy, a poem composed by himself.

286. Nero having heard, that the astrologers foretold how he should be deposed, consoled himself by singing this Greek Iambick,

"Τὸ τέχνηον πᾶσα γῆ τρέφει."

"No land there is that he can tread,  
"But there the artist findeth bread."

Thinking himself such a proficient in singing, that, even in case of expulsion, he should be regarded in any country whatever, on that account. Imagining that he was once pursued, and despairing of life, in case of his being taken; he came to a resolution of making away with himself, whereupon he would frequently cry out, "What an  
"artist must perish in me!"

287. Nero, being carried incog. to the theatre, envied a certain actor that took hugely with the people, to such a degree, that he sent him a message, telling him, "That he abused the occupations of Cæsar."

288. There was a leather-wallet tied up to one of Nero's statues, with this inscription on it, "What more could I do? but thou deserve'st  
"the leather-bag."

The

The ancients would sew up parricides in leather bags. Nero killed his mother, and the bag, by declaring that it did all in its power, excused itself. Implying that it was ready, in case there was any body to sew up the parricide in it. Asserting that, whether he would be sewed up or not, he deserved the sack. This may be applied to the person of the republick.

289. It is reported that, rehearsing the tragedy of Œdipus, being the last Nero acted, he dropped down reciting this verse.

Θανέειν μ' ἄνωγε σύγγαμος, μήτηρ, πατήρ.

Œdipus unwittingly slew his father, and married his mother. Nero premeditatedly kill'd his father Claudius, debauched his own mother, and afterwards killed her, and treated his wife Octavia in the most shocking manner.

290. Nero, reduced to the utmost despair, thought fit to make his escape by night, and went about, from house to house, asking for a night's lodgings, but meeting every door shut against him, he returned back to his chamber, and finding the guards had abandoned it, after taking away the bed-cloaths, and the poison box he kept on purpose to dispatch him, when drove to the greatest extremity, he called out for one Mermillo, or any body else to make away with him: But finding none to execute his will, he cried, "Nec amicum habeo, nec inimicum? *i. e.* Have I neither friend or foe?"

It was decreed, that this monster should fall a sacrifice to the odium of the world.



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291. When one Phaon, a freed slave, advised him, as he fled, to hide himself under a sandy bank, he made answer, " That he would not go alive under ground."

292. As he drank some water out of the hollow of his hand, from a small puddle near a country village, he says, " Behold the decoctions of " Nero."

He had recourse to fadden water, put into a cup, with snow, to which he was beholden for digestion.

293. Perceiving the tread of that party of horse sent in pursuit of him by the Senate, with orders to carry him back either dead or alive, he repeated aloud this verse of Homer,

" Ἰππων μὲν ὠκυπόδων αἰμὴν ἐπὶ λίσσας ἔτα βάλλει."

" Methinks the noise of trampling steeds I hear,

" Thick'ning this way, and gath'ring on my ear."  
POPE.

and then stabb'd himself in the throat.

294. The Centurion, entering the room, and finding him just expiring, applied some cloth to the wound, pretending he came to his aid. He made no other reply than, " Late ——— this " is loyalty."

This ambiguous speech may be construed two ways; he may be understood to come late, who comes to the aid of a man just a-dying, and he was late, who came with an intent to drag him away alive. On the other hand, this is loyalty, may be an expostulation concerning the fidelity of his friends: But Nero had resolved not to trust him,

him, as an argument of which he gave himself a mortal wound in the throat.

295. When the Chaldean astrologers told Agrippina, Nero's mother, that her son would indeed come to the government, but then that he would kill his mother, she says, "E'en let him, so he but reigns."

Such a violent thirst for ruling possessed this woman! and she obtained her desire.

296. When Nero ordered her to be put to death, as soon as the Centurion drew his sword to kill her, she exposed her belly, crying out, "Thurst here, for the steel must pierce the part that engender'd the monster!"

297. Nero fell under great odium, on account that he was supposed to kill Burrus, a Roman prince, in applying poison to his jaws, by way of remedy; when he came to Burrus, who, having before that time discovered his villanies, hated him, under pretence of visiting and enquiring after his health, Burrus made no other reply, than, "I'm very well."

A surprising lenity in a dying man.

298. Some are of opinion that, without the knowledge of Seneca, it was determined after assassinating Nero, to dispatch Piso, and confer the imperial dignity upon Seneca; on which occasion that saying of Flavius became so remarkable, "That it were no disgrace if the harper was made away with, and the tragedian was to follow him."

Nero played at the harp, while Piso, in an actor's dress, sung to it. He judged both alike unworthy of the government.

299. When the conspirators were examined, Subrius Flavius the tribune, being asked by Nero,

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what motives could induce him to break his oath of allegiance? said, “ Because I hated you, yet  
 “ there was not a more faithful or loyal soldier  
 “ in your army than I was, so long as you de-  
 “ served regard: but I confess, that after you  
 “ turned parricide of your mother and wife,  
 “ when you became coachman and incendiary,  
 “ you turned odious to me.”

O T H O.

300. **O**Tho Salvius, the Emperor, receiving a violent fall, upon the sudden rise of a fierce tempest, as he was auguring, was heard to mutter these words, “ Τί μοι καὶ μακροῖς αὐλοῖς;”  
 i. e. “ What business have I to do with these  
 “ long reeds?”

Meaning that it was all in vain he endeavoured to appease the ghost of Galba, by sacrifices and expiations.

301. Otho's death being determined on, he called for Cocceius, his brother's son, and exhorted him in these his last words,  
 “ My son, that you had a Cæsar for your uncle.  
 “ I would not have you altogether forget: Nor  
 “ would I desire you to be very mindful of it.”

Advising him not to be so forgetful of it, as to neglect his relations: Nor bear it before him so as to think of avenging his uncle's death.

FLAVIUS VESPASIAN.

302. **F**lavius Vespasian, with Titus his eldest son, was abroad at the wars, when the empire was thrown upon him: but Domitian, his younger son, happening to be at Rome, in the mean time, took the government upon him; and, being a man of a turbulent spirit, made several alterations, displacing many officers and governors of provinces. Whereupon Vespasian, when he came home, said to Domitian, "Son, " I look'd when you would have sent me a successor."

303. Complaining to a certain friend of Licinius Mutianus, an execrable debauchee of the most notorious impudence, he subjoined this small clause, "Ego tamen vir sum." *i. e.* "Yet " I am a man."

Insinuating that the defamer was no man, and in imitation of Virgil,

"Parcius ista viris tamen objicienda memento."

"Good words, young Catamite, at least to men."

DRYDEN.

303. Being wont to promote the most greedy and rapacious set of men, in order to condemn them when they made rich, it became a common saying, "That he used his officers for sponges, " because he moistened those that were dry, and " dried such as were moist."

305. A countryman, being baulked once on petitioning Cæsar for some gratuity, made no hesitation



sitation to bawl out, "That the fox might change  
" his pile, but not his practice."

Censuring the ravenous extortion of the Emperor, who would grant for a premium that which he denied to bestow gratis.

306. A certain woman giving out that she was dying for love of Vespasian, he ordered her to be sent for, and instead of cohabiting with the woman, made her a present of forty thousand Sestertii. When his steward desired to know, how he would article that sum in his books of account, he says, mark it, "Vespasiano adama-  
" to. *i. e.* To being love-sick of Vespasian."

307 A favourite minister of Vespasian was once suitor to him, for some post or other, in behalf of one, as he gave out was his brother. Cæsar, smelling a rat, sent to speak with the candidate alone, asked him the same money which he agreed to pay his solicitor, and, on receiving it, ordained him. The courtier, still ignorant of what happened, soliciting the Emperor again for his brother, "Find you some other brother for  
" yourself," saith Vespasian, "since he whom  
" you took for your brother, happens to be  
" mine."

308. Cæsar having laid a duty upon urine, his son endeavoured to represent it as a sordid and shameful exaction. But Vespasian, taking no farther notice of it at that time, when the first payment of this tax was made, sent for a piece of silver out of the tribute money, and holding it to his son's nose, bid him smell it, and then asked him, "Whether or not he found any offence?"  
"None at all, said the son," "and yet," saith Vespasian, "this comes out of urine."

309. A certain state sent ambassadors to Vespasian,

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pasian, informing him that they had voted a very considerable sum of money, to erect a statue for him, whereupon he desired them to set it up instantly, “for,” says he, holding the palm of his hand to them, “There is the base ready for it.”

Desiring that the money, which they decreed to bestow upon his memory, when dead, might be put in his hand while alive.

310. Finding his distemper increase, he said, “*Puto deus fio.*” *i. e.* “Methinks now I become a god.”

Signifying that he was dying, for upon the demise of the Cæsars, they were wont, by publick ceremonies, to be enrolled in the number of the gods.

311. Notwithstanding he was in the most violent and racking torments, with a pain in his bowels, he dispatched all the business of the state, so that, lying on his bed, he heard the several embassies of every nation, and would say to his friends, when they advised him to be more sparing of himself, “An Emperor ought to dye upon his feet.”

312. Vespasian, passing from Judea to Rome, to take the empire upon him, went by Alexandria, where hearing the two famous philosophers Apolonius, and Euphrates, discoursing touching matters of state, and finding their discourses but speculative, and not to be put in practice, said, in a secret derision of them, when they broke off, “O that I might govern wise men, and wise men govern me!”

## TITUS the son of VESPASIAN.

312. **T**ITUS, being told one day, by some of his counsellors, that he was more lavish of his promises than was in his power to perform, answered, "That it was not policy to let any one leave Cæsar's presence dissatisfied."

314. Remembering once, at supper, that, during the day past, he had conferred no single favour on any of his subjects, he bemoaned himself and told his friends, with no small regret, "I have absolutely lost a day."

315. As he was carried in a chair, being seized with a malignant fever, from the place in which he was taken ill, he removed the curtains, and taking a survey of the heavens, complained, "That he merited to live longer, not remembering to have ever committed any thing which required his repentance, but only one." Whatever that thing was he never discovered, nor could any justly guess.

A Cæsar deserving the longest life!

## DOMITIAN.

316. **D**omitian managed the bow and arrow with so much dexterity, that he used often to amuse himself with shooting flies, for several hours together, though bodies of so small a substance. He was so fond of this exercise, that his gentleman in waiting asking, one day, who was in the Emperor's apartment? Vibius Crispus merrily answered, "Not so much as a fly."

317. Otho, observing one Metius exceedingly  
vain

vain and conceited of his beauty, used to say,  
“ I wish I was so handsome as Metius thinks  
“ himself.”

NERVA COCCEIUS.

318. **T**Here being much licence and confusion  
in Rome, during the reign of Nerva  
Cocceius, on account of his easy nature, Fronto  
the Consul, said, one day, in a full Senate,  
“ That it were better to live where nothing was  
“ allowable, than where every thing was so.”

It is inhumanity in a prince not to indulge his  
friends and acquaintances in any thing: but it is  
pernicious to be indulged with a freedom of doing  
any thing.

T R A J A N.

319. **A** Certain person telling Trajan, that he  
suffered his ministers to confer with him  
too familiarly, he made answer, “ I love to do  
“ as I wished to have been done by, when in a  
“ private capacity.”

320. Trajan would say of the vain jealousies  
of princes, who seek to make away with those  
that aspire to their succession, “ That there was  
“ never a king who put his successor to death.”

321. Trajan, having made choice of a man of  
great probity for general of his armies, presented  
him with a rich sword, saying “ I charge thee  
“ to employ this in my service, while I am Em-  
“ peror, that is, while I do the duties of one,  
“ and when I fail in them, turn the point upon  
“ myself.”

A D R I A N.



## A D R I A N.

322. **A**drian, while he lay on his death-bed first spoke this memorable saying, "Tur-  
 ba medicorum Cæsarem perdidit." *i. e.* "A  
 croud of physicians have been the death of  
 Cæsar."

We still find that a croud of these gentlemen kill more than they cure.

323. In the Senate he would oftentimes say,  
 "That he should manage the public interest so,  
 as to make it appear, that he had no design to  
 render it subservient to his own private inter-  
 est."

324. Adrian, after he came to the Empire, meeting a man who, in the time of his private fortune, had offended him, and against whom he swore revenge, said, "Now thou art secure."

Princes ought to regard it as a sufficient revenge for offences committed against them, while private men, that they are now in capacity to revenge themselves.

325. In conversation he was surprizingly courteous and affable, even to the meaner sort of people, and would say, "That he detested such  
 princes as envied themselves this great pleasure  
 of humanity, under pretence of maintaining  
 the majesty of the prince."

326. Dionysius the Milesian, a celebrated logician, used to say upon Heliodorus, for whom Cæsar had a great value, "Tho' Cæsar can  
 make a man considerable in wealth and hon-  
 ours, he can't make him an orator."

Cæsar, rather out of regard than true judgment, made Heliodorus his secretary.

Adrian

327. Adrian, hearing that Severianus and Fuscus his grandchild seem'd very much piqued, that he named Commodus Lucius his successor in the Empire, ordered them both to be put to death, the former of which being upwards of ninety years old, and the latter about eighteen. The old man, just before his execution, asked for fire, and, burning incense, invoked the gods to witness, that he died innocent, "yet, O ye Gods," continued he, "I imprecate no other vengeance on Adrian, in revenge for my death, than that he mayn't dye when he would wish for death." That actually happened, in so much that the very Barbarian he hired on purpose to dispatch him, (for he suffered more anguish in his illness than he was able to endure) fled and left him.

328. Adrian being petitioned, by an old grey-headed man, for a certain favour, which he refused to grant, the hoary gravity returned some days after, to importune the emperor a second time, with his hair and beard dyed black: But Adrian, perceiving his artifice, said, "a few days ago I denied it to your father."

329. Observing once a servant of his, walking between two senators, he ordered him to be well cudgelled, saying, "Have you the impudence, firrah, to walk between men whose servant you may likely chance to be some time after this?"

Mindful of the senatorial dignity in chastizing an insolence which was, without question, assumed on account of his being Cæsar's servant.

330. Having appointed Commodus Ælius Verus his successor in the Empire, he created him a second time Consul, but afterwards perceiving that he had neither talents of body or mind equal

to such a charge, he used to say, "We have reclined on a decaying wall, and we have lost besides four thousand sesterii for adoption."

He perceived, though too late, that Commodus was unfit for the government.

331. A certain man's wife having upbraided her husband, in a letter, that he was without doubt detained from her so long, by pleasures and recreations, Cæsar came to the knowledge of this, by the purveyors of corn. When the husband came for his next provisions, Cæsar, in a jocular manner, reproached him with his pleasures and recreations. "What?" says the man, "has my wife wrote to your majesty in the same manner she wrote me?"

Animadverting on his curiosity unbecoming a prince.

332. The Emperor one day asked Epictetus, why the goddess Venus was represented by painters and sculptors perfectly naked? "Because," said the philosopher, "she strips all such, of every thing they have, as are too fond of her illegal caresses."

333. There was a philosopher that disputed with Adrian, and maintained his argument but very weakly. One of his friends, that stood by, afterwards said to him, methinks you were not like yourself last day in your argument against the Emperor. "Would you have me," said the philosopher, "contend with him that commands thirty legions?"

334. An old woman, once as the Emperor passed along, called out to him, Cæsar hear me. Upon his making answer, that he was not at leisure. "Then don't think to govern," replied she. The Emperor upon that stood still, and heard her complaints. it

335. **I**T is reported that Adrian, when at the point of death, playing himself, addressed his soul in these lines.

“ Animula, vagula, blandula,  
 “ Hospes comesque corporis,  
 “ Quæ nunc abibis in loca?  
 “ Pallidula, rigida, nudula,  
 “ Nec, ut soles, dabis joca.”

IMITATED.

“ Poor little, pretty, fluttering thing,  
 “ Must we no longer live together?  
 “ And dost thou prune thy trembling wing,  
 “ To take thy flight thou know’st not whither?

“ Thy humorous vein, thy pleasing folly,  
 “ Lies all neglected, all forgot;  
 “ And pensive, wav’ring, melancholy,  
 “ Thou dread’st and hop’st, thou know’st not  
 what.”

PRIOR.

By Monsieur FONTENELLE.

“ Ma petite ame, ma mignonne,  
 “ Tu t’en vas donc, ma fille, & Dieu scache  
 où tu vas;  
 “ Tu pars seulette, nuë & tremblotante, hélas!  
 “ Que deviendra ton humeur folichonne?  
 “ Que deviendront tant de jolis ebats?

Mr. Pope, in a letter to Mr. Steel, imagining that this was no piece of gaiety in the Emperor Adrian,



Adrian, as is generally agreed, but rather a serious soliloquy to his soul at the point of its departure, says, ‘ that it is the most natural and obvious reflection imaginable to a dying man doubting, as he was a heathen, concerning the future state of his soul,’ and asserts, ‘ that herein is a plain confession included of his belief in its immortality.’

This ingenious gentleman has obliged the world with the following interpretation and translation of these famous verses.

“ Alas, my soul! thou pleasing companion of  
 “ this body, thou fleeting thing, that art now  
 “ deserting it! whither art thou flying? to what  
 “ unknown scene? all trembling, fearful and  
 “ pensive! what is now become of thy former  
 “ wit and humour? thou shalt jest and be gay no  
 “ more.”

Translated by Mr. POPE.

“ Ah fleeting spirit! wand’ring fire,  
 “ That long has warm’d my tender breast,  
 “ Must thou no more this frame inspire?  
 “ No more a pleasing, chearful guest?  
 “ Whither, ah whither art thou flying!  
 “ To what dark, undiscover’d shore?  
 “ Thou seem’st all trembling, shiv’ring, dying,  
 “ And wit and humour are no more!

336. ’Tis reported, that from his knowledge in the mathematics, he could foresee future events, and that, by the Sortes Virgilianæ, he foretold that he should soon die. The verse was this,

“ Oſtendit

“ Offendent terris hunc tantum fata, neque  
ultra

“ Esse finent. —————

“ This youth (the blissful vision of a day)

“ Shall just be shown on earth, and snatch’d  
away.”

DRYD.

## ANTONINUS PIUS.

337. **M.** Antoninus told one who endeavoured to prevail on his son, not to weep as he did for the loss of his tutor, “ Pray,” said he, “ suffer my son to be a man, before he  
“ be an Emperor.”

338. Antoninus, so soon as he came to the empire, consumed all his patrimony in donations, for which being reprimanded by his wife Anna Faustina, he made answer, “ Be it known to  
“ thee, that my advancement to the empire, en-  
“ joins me to the loss of what I possessed being a  
“ subject.”

339. Antoninus, as he visited at the house of Omulus, much admiring the stately columns of red marble, that adorned the building, ask’d him where he had that fine porphyry? Omulus replies,  
“ Your majesty, when you come to another  
“ man’s house, should be both deaf and dumb.”

Intimating that he ought not to be too curious a spectator in another man’s house. The Emperor was no way offended at the freedom of this jest.

340. Faustina, the wife of M. Antoninus, being a loose and licentious woman, laboured under a very bad reputation; wherefore her friends  
advised

advised the Emperor, if he did not chuse to make away with her, to turn her off. "If we turn off the wife," replies Antoninus, "we must restore her fortune."

Meaning the Roman Empire, under the title of fortune, which, as an adopted son, he received from Adrian his father in law.

341. Before he resolved on any affair in relation to the government, he communicated his intentions to the Senate, saying, "It is more reasonable that I should adhere to the counsel of so many wise friends, than that they should be directed by my arbitrary will alone."

342. He permitted, but would not order Cassius, the senator, to be put to death, and afterwards lamented his fate, saying, "I wish to God, that I could rule without seeing any senatorial blood spilt."

A surprising clemency towards a man who aspired at the government.

343. Admitting his friends to see him, two days before he died, he disclosed his mind to them in relation to his son, in the same manner as Philip did in regard to Alexander, saying, "That he died satisfied, as he left a son."

344. He said to his friends, soon after, "Why do you bewail me, and not rather lament the universal death and decay of goodness."

It is philosophy taught this great monarch, to make light of death, as well as to laugh at human affairs. When they made offer to depart, he says, "If you dismiss me now, as I am to go before you, I bid you all farewell."

He in a very facetious manner asked his friends leave to depart, and bade them farewell, as if he was but going abroad. Implying that he went

only before them, where they would soon follow.

SEVERUS, the Emperor.

346. **I**T was said of Severus and Augustus, both of whom did infinite mischief in the beginning of their reigns, and much good towards their end, "That they should either have never been born, or never died."

347. The following is a celebrated saying of Severus, "I have past," saith he, "through every scene and condition, but none availeth."

Meaning, that though, under the conduct of fortune, he climbed, by means of his learning, as well as by his dexterous skill in military business, from a low station of life, through all the variety of steps and degrees, to the very summit of government, yet he found no situation happy, nor any circumstance satisfactory.

348. They relate that these were his last words, "I found the empire all in confusion, and every where embroiled, now I leave it quiet and peaceable, even among the British; and, tho' an old gouty man, I devolve it on my sons a firm and well established government, so long as they behave well: But otherwise, a government very weak and precarious."

349. When they proposed to Severus, the erazing of an epigram in praise of Pescenninus Niger, inscribed on the pedestal of his statue, while alive, he made answer, "By all means let it continue as it is: for if Pescenninus was such a man as this inscription would make him,



“ why, then the world shall know what a man  
 “ we have vanquished: on the contrary, if he  
 “ was not such as this would imply, people will  
 “ think that we have conquered such a man.”

## PESCENNINUS NIGER.

350. **P**Escenninus Niger issued out an additional salary to all the officers of justice in the empire, to this intent, that they should not oppress those whom they judged, saying, “ It behoveth a judge neither to take or give.”

I wish that such as make a trade of vending places, by putting the judge under a necessity of vending justice, in order to refund himself of the sums laid out to purchase his office, might take example of this prince!

351. When the frontier soldiers ask'd the Emperor for wine, in Ægypt, he told them, “ What? do you ask for wine, when you have “ the Nile?”

They say that the water of the Nile is so sweet, that such as border upon that river desire no wine.

352. Cæsar, when that army of his, which was beat by the Saracenes, complained to him, that unless they had wine they could not fight, cried out, “ For shame, they that beat you “ drink water.”

The Saracens are not permitted to drink wine even to this very day.

353. Some person, having composed a panegyric, in praise of him upon his accession to the empire, begged leave to rehearse it, whereupon Cæsar replied, “ Why don't you rather write in  
 “ praise

“ praise of Marius, Hannibal, or some other  
 “ renown’d general dead and gone, so that we  
 “ might copy after them; ’tis ridiculous to praise  
 “ the living, more especially emperors, who are  
 “ courted, and dreaded, who can kill, and  
 “ proscribe; besides,” continued he, “ my aim,  
 “ while I live, is to please, and to be praised  
 “ when I am dead.”

### ANTONINUS CARACALLUS.

354. **A**Ntoninus Caracallus discoursing one day  
 with his mother in law, who was an  
 extraordinary beautiful woman, the veil that co-  
 vered her breasts, accidentally falling back, disco-  
 vered her skin and chest, whereupon the Empe-  
 ror said, “ I wish it were lawful for me to en-  
 “ joy what I behold,” to which she made an-  
 swer, “ If you wish it, it is lawful. Don’t you  
 “ know, that an Emperor gives, but receives no  
 “ laws? and that it is lawful for a prince to gra-  
 “ tify his inclinations in whatever they prompt  
 “ him to?”

This speech encouraged Antoninus to the com-  
 mission of a very detestable action.

355. His lieutenant Bassianus told Caracallus,  
 that he ought, in order to alleviate the odium  
 fratricide put upon him, to have his brother Ge-  
 ta declared a god, “ Nay,” says Caracallus,  
 “ Sit divus, dum non fit vivus, *i.e.* even let him  
 “ be a god, as long as he is a dead one,” and  
 so had his brother inroll’d in the number of the  
 gods.

The thirst of government is such, that it scarce  
 admits the laws of piety or natural affection to

take place, when they stand in the way as a bar to its happiness.

## ANTONINUS HELIOGABALUS.

356. **A**Ntoninus Heliogabalus held the senate in such contempt, that he was wont to call them "the gowned slaves," as retaining no more of their former dignity besides their gowns.

357. A certain person, wondering how the treasures of the empire were able to support his luxuries and extravagancies, presumed to ask him, do you never dread running out? he made answer, "that to be his own and his wife's heir, "while living, was the most pleasant thing in "the world."

## ALEXANDER SEVERUS.

358. **A**lexander Severus permitted very little silver, and not so much as a foil of gold, either for use or ornament, in the temples. Frequently repeating this verse of Persius, upon mentioning the practice of using gold in this way,

"Dicite, pontifices, in sancto quid facit aurum?"

"But tell me, priest, if I may be so bold,

"What are the gods the better for this gold?"

DRYDEN.

359. He would say, "That he vehemently  
"detested the venal disposing of preferments,  
"because

“ because that those who purchased employ-  
“ ments would sell justice.”

360. He assigned their own proper salaries to all judges lateral, and deputy governors, and yet promoted such only as would personally transact their own business, allowing of no substitutes, and causing them to be publicly declared as such, several months before he sent them to the respective cities and provinces of the empire, to give time for any accusation that might be brought against them. This prudent youth perceived that it is a fore bane to any state, to have all the principal offices of the publick transacted by deputies, sometimes two or three substituted one under the other. The governor of a city hath his lieutenant or deputy, that deputy has another, and that other, perhaps a third; and frequently it happens that the substituent, who enjoys the dignities and emoluments of the office, is of all the rest the most incapable to discharge it. Let such princes as oppress their subjects by heavy taxations, and other grievous extortions, advert to this lesson.

361. He was so diligently mindful to have the army well provided for, that he was wont to say,  
“ I prefer their welfare to my own, in as much  
“ as on them depends the welfare of the pub-  
“ lick.”

’Tis easier finding a new Emperor, than a new disciplin’d army.

362. Severus, hearing that the Publicans of the city claimed, as their peculiar privilege, a considerable plot of common ground, that the Christians had taken possession of, for a place to worship in, sent his rescript thus, “ That it  
“ was better any god whatever should be wor-  
P 3 shiped



“ shipped in the place, than it should be given  
 “ up for the use of Publicans.”

363. If upon an expedition, any of the soldiers offered to plunder ought in their way, he had them whipp’d, or otherwise severely punished; or, if the dignity of the person would not well admit of such treatment, he ordered him to be publickly upbraided in the most reproachful and contumelious manner, and used, upon this occasion, to ask them, “ Would you like that your own  
 “ fields and possessions were used, as you use that  
 “ of other people ?” Then he would repeat a precept he heard among the Christians, and order a crier to go about proclaiming it, during the time any one received punishment: the precept was,  
 “ Quod tibi fieri nolis, alteri ne feceris.” *i. e.*  
 “ Never treat another in a manner you would  
 “ not like to be used yourself.”

What shall we now say of the Christian militants, who, whether on a march, or a retreat, steal, plunder, ravish, knock down, and drive away cattle, break and bore whole pipes or hogf-heads of wine, and let the liquor perish ? who, in short, treat one another worse than enemies would have done ? and these practices must, in the name of heaven, be now-a-days call’d the law of arms, and princes wink at them !

364. Severus, understanding that one Vetronius Thurinus, a familiar acquaintance of his own, made a practice to traffic for his influence over him, with such as had any favour to ask, in the course of which practice he imposed on Cæsar, as well as the parties he solicited for, by lies and false representations, he ordered him to be bound upon a stake, with a fire of humid materials round him, while a crier went about, proclaiming

ming, " Let him be stifled with smoke, who  
" vends smoke."

## MAXIMIN.

365. **M**aximin, having taken the command of  
a Legion, spared no labour or pains  
in exercising and looking after the soldiers; so  
that the tribunes reprehending him, for being at  
such trouble, said, you need not use so much di-  
ligence now, seeing you can procure a general's  
commission, " The higher I am," said he,  
" the greater diligence I shall use."

366. Maximin, the elder, would never admit  
any man to kiss his feet, saying, " Heavens  
" avert, that a free citizen of Rome should kiss  
" my feet !"

But where are they, who now, not only ad-  
mit, but invite, nay even oblige, not to mention  
free citizens and gentlemen alone, the great-  
est monarchs, to kiss their shoes instead of their  
feet.

## GALIEN.

367. **G**Alien never gave himself the least trouble  
to avenge his father's death; so that  
when the King of Persia was represented by way  
of show, led captive, as it were, through the city,  
some drolls ran in among the Persians, seeming  
to search every where with the utmost diligence,  
and to stare all that pass'd in the face, with aston-  
ishing eagerness. Whereupon being asked, what  
they were in search of? " We look," said they,  
" for

“ for the prince’s father.” Insinuating the manner in which he was neglected by Galien. He ordered the jesters, upon this intelligence, to be burnt alive.

This serves as an instance of Cæsar’s impiety, and the dangerous consequences of imprudent freedoms.

368. Cæsar, having set loose a huge bull, for his diversion, ordered a huntsman to chase and kill him; the bull was brought out ten times successively, without being killed. Whereupon Cæsar sent the archer a chaplet. As the people wondered what could be the reason for ordering a crown to a bungler, he ordered a crier to proclaim, “ That it must be allowed “ as a piece of the greatest dexterity, to attack a “ bull so often without felling him.”

369. A certain man having sold Gallen’s wife glazed for true gems, the cheat was no sooner discovered, than she insisted on his being punished as an impostor. Upon which Cæsar ordered him to be seized, giving out that he would expose him to a lion. Being brought to the den, while the people and the impostor himself looked for a terrible lion, out leaps a capon, and as the spectators wondered at this ridiculous affair, he ordered a crier to proclaim, “ That as the “ offender had been guilty of a cheat, he was “ cheated.”

#### A U R E L I A N.

370. **A**Ureliau, finding no admittance when he came to Tyana, made an oath to punish those citizens in such a manner, that

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not even a dog within the walls should be left alive. While the soldiers, by this declaration, were elevated with the hopes of plunder, Heradamon, a citizen of Tyana, fearing that he should be killed among the rest, betrayed the city. Him Aurelian ordered to be put to death, as a traitor to his country. The soldiers, after taking the place, insisted on the Emperor's promise of being allowed to plunder it. He told them, " Since " I gave you my word, that not a dog should " be left alive in Tyana, I leave you at liberty " to destroy them all."

The END of the FIRST VOLUME.



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